Rambles Round Churches

By
H. Snelham

The North Transept
at Stoke Courcy

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RAMBLES ROUND CHURCHES.

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BY

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VOLUME I.

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H.M.S.

To Mrs. Emma Todd, and to her daughter,
Miss Mary Todd,
this book is very gratefully inscribed.

PREFACE.

THIS volume consists of the short histories of seven parishes, all situated on the west side of the Medway Valley.

It is the first of a projected series, and the separate sections have already appeared, from time to time, in the columns of the *Chatham, Rochester & Gillingham News*. They are reprinted (with additions and corrections) at the expressed desire of many readers.

Many wonderful things are often hidden away in the past histories of our old Kentish villages. It has been a pleasure to the author to reveal a few of them.

He feels greatly indebted for the assistance of Captain J. B. Hewitt, R.N., for many illustrations, and to the Vicars and Rectors of these and other parishes for much valued help and criticism.

STROOD, KENT.
October, 1925.

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RAMBLES ROUND CHURCHES.

INTRODUCTORY.

"Ay, lad, it is very refreshing, and it is Sunday, but it is not England. In England there would be a little white church out yonder, and a spire like an angel's finger pointing from the grass to heaven. . . . . and tinkle-tinkle from the belfry, that would turn all these other sounds and colours and smells holy, as well as fair, on the Sabbath morn. Ah! England!"

Charles Reade.

THERE are but few yards of land in England without history. The plough often reveals this evidence, or a storm that uproots an ancient tree of mighty girth may expose a hoard of coins deposited there, near upon 2,000 years ago, in the days when Rome ruled this land. In the Museum at Rochester may be seen a number of gold coins found at Higham, dating back before the Roman period by a thousand years.

The old parish churches of England come down to us as a great historical possession, very ancient of days, hoary with the age of the past centuries, and very wonderful.

Still, with all their storied memories—particularly is this so in the national sense with our Cathedral Churches—to the student, whether of art, architecture, or history, they form a subject of reverent glory. For associated with these grey walls and what they contain abide the spiritual elements that arouse the finest inspirations and that touch very deeply the soul of every lover of art and history. To him they are the noblest treasures he knows. Nations without history, or minus of art, perish; they dissolve into the darkness of oblivion. It is the possession of these great endowments of her past that has kept old Greece immortal. These ancient treasures of her art and literature live on, their lessons and

inspirations yet abide, a wonder and admiration for all time. The effort of the artist is to equal—he cannot excel their genius. To-day sees the civilised nations of the world standing enthralled at the revealed beauty of an art over 3,000 years old, as it is being brought forth in Egypt, in the Valley of the Kings. The tomb of a Pharoah who reigned while yet the children of Israel sojourned in Egypt. In the tomb of his predecessor, Ahknaton, was found the earliest text of that wonderful 104th Psalm, of He who "layeth the beams of his chambers in the waters, and maketh the clouds His chariot, and walketh upon the wings of the wind."

As the ideals of religion have ever exalted the mind of man, so its influence has found its noblest expression in the patient work, the reverent and beautiful artistry, that inspired the labours of the ancient craftsman. It is this spiritual bequest of the ages, with its storied memories, that causes the artist, and, indeed, every thoughtful soul to enter these gates with thanksgiving, and to go into their courts with praise.

Our endeavour in these papers will be to take an occasional ramble around these old and sacred buildings, and to record, at our humble best, some modest description of their character and past history. When possible, some illustration will also be included.

Clustering around and within these ancient temples lie the dead of many past centuries. For here—

> "Each in his narrow cell for ever laid,
> The rude forefathers of the hamlet sleep."

Within, upon its walls and tombs, may be seen the more ambitious memorials of its past prominent inhabitants.

In past ages much, indeed practically all, the chief events in the history of the parish found their centre of expression in the Church and its records, for in the old days the priest was lawyer, doctor, and poor law official.

Mankind is apt to take judgment on religion by the actions and the lives of its professed followers. Two

considerations, however, which should stand chief, are generally omitted, viz:—

Firstly, the Divine message has to be expounded, and its great examples shown by fallible human beings. It is so often forgotten that these great moral laws can neither be altered, lessened, or destroyed, because of the weakness or failure, or lack of faith, on the part of the human agent. In all departments of life the doings of the evil and vicious are noised abroad. The quiet lives of the virtuous and ministering many, however good, are nobly but most often silently rendered. These latter, therefore, go unsung. The books of the recording angel are not open to human inspection.

Secondly, it has been argued that Christianity is a failure, because of this human weakness and the failure of its followers to live up to the faith and moral teachings they profess. Ought we not rather to remember that if poor human nature falls into the sin and evil which exists, despite the teachings and restraints laid down by the great and perfect Founder of the Christian faith, it may fairly be argued that these evils would be far more widespread and malevolent if the teachings of Jesus Christ had no existence?

These observations are probably needed, as a sort of preface, because human history, religious or secular, contains few records free from human failures. It is, perhaps, useful also to recall the case of the woman taken in adultery: When the challenge came for the one "without offence to cast the first stone," there was a serious halt in the action of the surrounding and loudly accusing crowd.

Whilst some effort will be made to touch occasionally, where needed, upon salient historical features of a parish, as well as the church, the writer will try to avoid the tedium of Scott's *Dr. Dryasdust.*

If the dry bones in this valley of our researches are to be clothed, it is hoped so to cover them that they may live, at least, for awhile, in the memory of the reader.

The lover of his old home, now living in a distant land, treasures very deeply such knowledge of his native parish. It winds its tendrils closely around his heart's very dear affections. To such our message is affectionately inscribed.

With mankind, points of view differ. They ever have been so, and ever will be. Great sorrows and much suffering has arisen from this cause, but is it not also the source of much real progress?

The reader is neither asked, nor is he expected to alter his own view, should these papers happen to present aspects which may stand apart from his own conceptions. Let us remember, as in the case of St. Peter, when he was forbidden to call the needed food miraculously sent him as being " common and unclean," how easy it is to be mistaken.

Imagination has been aptly described as one of " the choicest gifts of heaven." As we try to exercise this faculty, and with the eye of the mind look back over the past ages of time, we shall realise much that is valuable. These grey walls enclosed the scenes that count so much in human experience—the ceremonies of birth, marriage, and death, of many generations. There also, through succeeding years, our ancestors gathered for worship. The humble prayer and the song of triumphant praise have echoed through these aisles for many centuries. Varied conceptions in the form of service, of doctrine, creed, and conviction, have waxed and waned. But the central truths remain in prayer and adoration, reverently offered to the great and Supreme Being. Language, manners, customs, costumes—all have changed; elemental human characteristics abide. As in the days of the venerable Bede, so is it to-day. Reverence for the divine cannot fail in a nation without the spiritual downfall of its people. To lose such reverence is to lose the spiritual essence of human hopes.

CUXTON.

" 'Tis to the Church I call thee, and that place,
Where slept our fathers, when they'd run their race."
Crabbe.

Mine
Came vested in white pure as her mind,
Her face was veiled, yet to my fancied sight
Love, goodness, sweetness, in her person shined
So clear, as in no face with more delight.
Milton (on his wife).

CONSULTING the pages of history is to realise the mutability of all things human; the brevity of the tenure of our life's passage, and its many changes. But the elemental passions of man endure, and it is, possibly, by the mastery of the latter, whereby the greatest good may remain for our fellowmen. The influence of the good life leaves its waves, though possibly often unnoted, as the broadcasting effects of the ether, by its waves, carry the messages of to-day, but they are only audible to those who have the needed instruments.

Cuxton, in the matter of spelling its name, has passed through many variations. In 1193 it appears as Kukelston and Kuklestan; in 1255 as Cuckelstane and Kokilstan. In Domesday, 1080-86, it is spelt Cocklestane; in the *Textus Roffense* as Cucolestan, Cuclestena, and Cookestone. Lambarde (though one of the Trustees of its College) does not give any account of Cobham or its church, nor does he deal with Cuxton. Hasted quotes its area as about four square miles. Its acreage, in modern times, is stated to be 1,692.

The church stands nobly up, almost on the crest of the chalk-hill, overlooking the Medway Valley. It commands an extensive, varied, and exceedingly beautiful view. The position is one of great natural strength, and prehistoric Roman and Saxon remains have been found in its immediate vicinity. In digging a grave near the

CUXTON CHURCH.

path leading to the north porch, remains of a strong Roman building were discovered. The drive to the Rectory revealed similar features. The church is dedicated to St. Michael. It contains much Norman work, and in many ways it is a very interesting, beautiful, and well-kept ancient edifice.

Roman bonding tiles are found in fair number worked into the fabric of the building. Hasted gives the names of 17 Vicars. Mr. Fielding has compiled a list of 52, beginning at 1185, down to the present Rector, Canon J. Toone, 1901. Archbishop Laud was Rector of Cuxton for a few months in the year 1610. "My lord of Rochester gave me Cuxton in Kent, May 25th, 1610" (extract from Archbishop Laud's diary, vol. II., *Furley's Weald of Kent*, p. 847).

During the incumbency of the Rev. Robert W. Shaw, 1831-74, the church was very extensively restored—it had become badly in need of repair—and, as frequently happens under such circumstances, some of its old monuments were removed. This remark particularly applies in the present instance to the tomb of Rev. Caleb Parfect. The latter was Vicar of Strood, 1719-30, Shorne, 1733-1770, and was also Rector of Cuxton, 1719-70, at which latter date he died, and was buried in the lady chapel at Cuxton. His widow was also buried in the same grave five years later. Mr. Parfect was a man of strong personality (see pp. 261-77, *History of Strood*). His tomb—as might be expected, remembering his temperament—bore a rather redundant Latin inscription. During the alterations above noted, Mr. Shaw had the tomb removed from the chancel to the south side of the churchyard. The bodies, we may assume, were not disturbed.

Mr. Parfect, following the example of Shakespeare, at Stratford-on-Avon, left his curse upon anyone who should "move his bones." Let us hope Mr. Shaw escapes this anathema. Even twenty-four years back, exposure to the weather had rendered the lettering of his tomb illegible when the writer tried his best to decipher the inscription. As Dr. Thorpe does not record this

monument in the *Registrum*, it is to be feared that it must be regarded as irretrievably lost. This, looking at the character of the man, is to be greatly regretted.

There were about 80 acres of land—included in the Cobham Park estate—which, though in the parish of Cuxton, paid no tithe. Mr. Jorkins was not more inexorable than was the Rev. Caleb Parfect in such matters as tithe. He entered an action against the Lord Darnley of his day, and had the good fortune to win his case. Mr. Parfect records his victory in the Cuxton Church register by the following jubilant quotation. The reader will note with some astonishment that it ascribes to a pagan deity the triumphant result which one might expect to be otherwise attributed. The original is in Latin, which may be accepted as its explanation:—

> "With benign providence Jupiter defends us,
> And to his name be the glory given."

It may be useful to mention that a number of old churches may show some variation from the true points of the compass in facing the East. This has arisen from various causes. Cuxton Church is a case in point. From December to June the sun's visible orbit grows greater; from June to December it daily grows less. To start the eastern foundation of a church in mid-summer would find the morning sun appear at a very wide angle from that of December. Some churches, it appears, have been started (as to their foundations) on the Saint's day to which they are dedicated, which, in the case of Cuxton, would be 29th September. These remarks are merely explanatory, as the late Mr. Fielding (p. 72, *Records of Rochester*) says:—"The church is not built quite straight, and this, or the fact that the high altar was done away with, and the one in St. Mary's Chapel, which was round a corner, being used, gave rise to the saying:—

> "He that would go to a church miswent,
> Let him go to Cuxton in Kent."

The church consists of chancel, nave, and south aisle; the latter, apparently modern. South of the chancel is a chapel dedicated to St. Mary. It is known as the Harley

Chapel. It contains the finest monument in the church—a very beautiful example—particulars of which follow later. The organ occupies the largest proportion of this chapel, and the rather confined space behind it is used as a vestry room. The west wall of this chapel has a fine arch of rather unusual width. The chapel apparently went with the possession of Whorne's Place—and, as such, was occupied by the family; the archway noted gave them a full and open view into the nave of the church. On the south side of this arch are still remaining in good order and condition the stone steps which led up to the rood screen loft. The corbels upon which the rood rested are yet in situ and in perfect order.

The timber roofing—presumably constructed during the repairs carried out as above mentioned—has the appearance of being of good workmanship, and worthy of the place it occupies.

This parish and church were given to the Church of St. Andrew (Rochester Cathedral) by Ethelwolf, King of the Saxons, about A.D. 838, and lies with Strood, in the Hundred of Shamell, and the Lathe of Aylesford. In the 15th year of Edward I., this church was valued at twelve marcs. Cuxton stood, as did a number of other parishes, tributary to the old hospital of Newark, at Strood, and disputes arose. In the year 1267, Edmond, Master of Strood Hospital, and Walter, Rector of Cuxton, appeared before Laurence, Bishop of Rochester, in the Chapel of Bererce (Bush), and submitted their differences to the Bishop's final decree. From this it is to be accepted that a subordinate church or chapel existed at Bush.

In the north wall of the chancel is a small Norman window, offering a very narrow opening to the outside. On removing the plaster in its inside slants some old fresco work was revealed. On the arch top of the design may be traced the crude outlines of a human face. Artistically, it has not much in its merit beyond similar work which may be noticed chiselled on headstones of the 17th century, which may be seen in the very curious pages

of *Gravestones, Old and Curious*, W. T. Vincent (Mitchell and Hughes, 1896).

Standing in the chancel with one's back to the east window, looking down the nave to the tower, the centre of the chancel arch is quite out of line, fully justifying the above couplet quoted by Mr. Fielding. It possibly arose on the erection of the Harley Chapel, which may have shortened the south side of the roof of the chancel. The front portion of the woodwork, south side, before the choir seats, is ancient work. At the belfry end it will be noted that its tower screen is of a like character. The whole might have been a screen between the Harley Chapel and chancel. The holy water stoup of ancient days is on the left of the north porch entrance. It will thus be seen that Cuxton has claims to a very ancient page in our local history.

Near by, at Halling, was the discovery of great scientific importance, of a skull of prehistoric man. And, as already noted, remains of the work of succeeding ages, races, and types of our forefathers, are contained above, and below its soil. The church registers date back to 1560, and contain much curious matter.

Posterity owes a large debt to the labours of Dr. John Thorpe and his son. Without their painstaking work, many of the old monuments of the ancient churches within the Diocese having perished, would have been irretrievably lost. Those described below are taken from that source.

About thirty years ago the writer is informed the following wording fronted the nave on the chancel arch: "Upon this rock will I build my church." Very appropriate to its situation. The old church chest is a fine specimen of its time. It has a padlock at each end, a centre lock, and formerly, inside of the chest was another lock. The broken brass—referred to in the list of monuments—a palimpsest—i.e., inscribed on both sides—is happily preserved and is kept in the chest.

The tower contains five bells. The cup and paten cover are of date 1618. This church has always been in

the Bishopric, Archdeaconry, and Deanery of Rochester. In Domesday times it paid nine denarii to the See of Rochester.

The stained glass in the east window was, no doubt, put in about Mr. Shaw's time. Whilst its figure drawing may pass without, perhaps, real admiration, its crude colouring is rather glaring.

August 27th, 1820, John Kingsnorth forbade the banns of the marriage of his apprentice, Thomas McGill, as his date of service was unexpired. Kingsnorth's claim was upheld. If one consults pps. 334-7, *History of Strood*, this entry will arouse very keen interest.

McGill's father and mother were charged with murder. Their case, as related by Lord Brampton—then Mr. Henry Hawkins, a young barrister defending them—makes curious reading.

CUXTON (*Continued*).

"The boast of heraldry, the pomp of pow'r,
And all that beauty, all that wealth e'er gave,
Await alike th' inevitable hour,
The paths of glory lead but to the grave."

Gray.

THERE was a manor in this parish anciently called Beresse, alias Beresh, probably what is now known as Bush, or Birch. At the time of King John it was owned by a family of that name, Simon de Beresse then possessing it. The manor of Wickham stands partly in Strood and Cuxton. Whorne's Place, near Trechmann, Weekes, and Co.'s cement works, was a mansion erected by Sir William Whorne, who was Lord Mayor of London, 1487. His successor sold it in the reign of Henry VIII. to George Harper and Lucy, his wife. It again changed hands to the families of Vane, Barnwell, and Levison or Lewson.

Sir Joseph Levison largely rebuilt the premises, and his coat of arms stands in good condition over the doorway. He was born 21st March, 1556, and was buried at Cuxton Church, 22nd November, 1615. His will makes interesting reading: "To be buried at Cuxton if I die in Kent; if in Shropshire or Staffordshire, then in Lilleshull Church. To my wife, the lease of the parsonage of Halling for her life. I have had to pay one moitie of goods pretended to have been taken at sea out of a carriche taken on the coast of Portugal or Spaine, value £40,000 in all, whereof I have had to disburse £18,000, and have had to raise £8,000 by the sale of a good part of my Kentish and other lands, which have been in my name and blood 350 yeares at the least, and to sell my silver vessells and moost of my plate. I made good to Sir Walter Levison the legacy of Sir Richard Levison, being a great mass of pearls left in a trunk at Ashmores."

Whorne's Place was sold by Sir John Levison to John Marsham—a member of a Norfolk family. He was a Chancery clerk, and during the Commonwealth his office was taken from him and his estate was plundered, "for his loyalty to the King." At the Restoration he was re-instated, and the honour of knighthood was conferred upon him. Three years later he was created a Baronet. He was an accomplished man, a scholar, an excellent historian, and acknowledged as one of the greatest antiquarians of his day. He lies buried in Cuxton Church. His successor purchased Mote Park at Maidstone. He died without issue, being only 16 years old. His uncle succeeded to Whorne's Place and the Mote. His only son, who succeeded him, was created a peer as Baron Romney.

We shall now deal with monuments in the church, beginning in the chancel (*Thorpe's Registrum*, pps. 769-72). On the south wall is a beautiful marble monument (bearing coat of arms), with the following inscription:—

"Blessed are the dead which die in the Lord." (Rev. xiv., 13).

Here death hath spoiled, tyrant-like, in blood,
In taking life from youth and womanhood ;
Acting the doome of his inforced duty,
Regardless of modesty or beauty.
But I am much in loss of so great bliss,
Though not repaired, yet comforted in this,
That death in his proud conquest hath no jott
Of this untimely spoile faulen to his lott.
Earth hath possession of her earthly part,
Which she enclosed in a mother's heart ;
Her soul in heaven, her memory alive,
And that which earth detains now shall revive ;
And in despite of all devidinge death,
Meeting the rest shall draw a joyfull breath.

"Let this inform posterity that here lyeth Ann, daughter to Charles Barret, of Belhouse, in the County of Essex, Esqr., which Ann was married to Sir Robert Harley, Knight of the Bath, the 13th February, 1602, and deceased the first of December, 1603, by whom he had issue a son named Thomas, which lies here also buried. In memory of whom her sorrowful husband hath caused this monument to be erected, as the last office of his love."

"Linquenda tellus et domus et placens uxor."

At the bottom of this monument, on white marble, is this inscription: "This monument was repaired at the charge of Edward Lord Harley, 1723."

Robert Harley was Speaker of the House of Commons, 10th February, 1701-5. On 23rd May, 1711, created Baron Harley of Wigmore, Herefordshire, Earl of Oxford and Earl Mortimer.

He was what may be described as "a successful politician," viz., a clever political Vicar of Bray. He always sat on the fence, and contrived, when the proper moment arrived, to get down on the safe side of it. (See Diary, 1st Lord Cowper.)

He got Swift and Defoe to write and uphold his policy.

He was made Premier, but on 27th July, 1714, he was dismissed by Queen Anne, who stated "that he neglected all business; that he was seldom understood; that when he did explain himself she could not depend upon the truth of what he said; that he never came to her at the appointed time; that he often came drunk; and lastly, to crown all, he behaved himself towards her with bad manners, indecency, and disrespect." (*Swift's Works*, Vol. XVI., pps. 191-2.)

Harley intrigued for the old Pretender, and was sent to the Tower in 1715, on the accession of George I.

The monument in Cuxton Church ~~is to~~ was repaired by his son and successor.

The Earldom became extinct in 1853. The claimants to this Earldom objected to Mr. Asquith assuming this title.

On the south side of the east window, on a mural monument of white marble, is the following inscription in Latin: "Sacred to the memory of Thomas, son of Tobias Swinden, M.A., and Rector of this Church, a child of beautiful form, nature, and character, died August 30th, A.D. 1700, aged 7 years, and is here buried with his little brothers, Clement and John, who, from his birth, shed forth so many rays of light of a nature so beautiful that at length he was promoted to the highest light. Hastening death snatched him in his youthful days, and coveting his virtues believed him to be a man."

On a gravestone north of the Communion table is

this inscription: "Here resteth the body of Mrs. Ellen Warren, daughter to Mr. Henry Warren, Vicar of Upchurch; and Judith, her mother, whose body resteth here also; which Ellen was married to John Robinson, Rector of this Church; she departed this life, January 2nd, 1662. She had issue by her said husband one son and one daughter, Judith."

In Latin on black marble is the following inscription: "John Marsham, soldier and baronet, of the old family of Marsham, born in the County of Norfolk. Died, May 26th, A.D. 1685, aged 83."

On black marble (in English) is the following inscription: "The Lady Elizabeth Marsham, wife of Sir John Marsham, knight and baronet, daughter of Sir William Hammond, of St. Albans, in East Kent, dyed the 24th September, 1689, in the 77th year of her age. She was pious, charitable, meeke, and beautiful; the best of wives, and the best of mothers. She despised this world because she knew it, and expected a better. Thou who readest this, imitate."

On another black marble is this inscription: "Fardenando Marsham, Esqre., of the body to King Charles I. and II., brother of Sir John Marsham, baronitt, dyed the 7th November, in the yeare of our Lord, 1681. And of his age, 71. Known, beloved, and lamented by all gentlemen."

In the south chancel, in Latin: "John Marsham (son of John Marsham), baronet, expert in English History. Dyed last day of December, 1692. Aged 55. He left one son, John."

On another black marble, in Latin: "Anna, the wife of John, the eldest son of John Marsham, horseman, knight, and baronet, who came of the noble family of Danvers. For piety, virtue, and beauty, second to none. Passed away suddenly in comparative health, in the year 1672. Aged 30." Over the said inscription is this coat, viz., a chevron between three stars, pierced.

On another black marble, in Latin, is: "John Marsham, baronet, son of John, baronet, nephew of

John, the soldier baronet, died 13th May, 1696, aged 16, and with him is buried here his sister, Hester."

On another black marble, in Latin: "Robert Marsham, soldier and baronet, son of J. Marsham, soldier and baronet, minor by birth, only brother of J. Marsham, baronet, and paternal uncle and heir of his nephew, John Marsham, distinguished in learning; married Margaret Bosvile, daughter of Thomas Bosvile, gentleman, by whom he begot children, of whom are still living: Robert, Elizabeth, wife of Thomas Palmer, gentleman, Margaret, and Mary. Died, 25th July, A.D. 1703, aged 53."

On the south wall are the arms of Marsham, cut in stone, viz., a lion passant between two cotizes, and underneath this date, MDCXXX.

Under an arch, between this and the Rector's chancel, is a large altar monument, and on the top this imperfect inscription in brass: "For the soul of Master John Buttyll, parson. . . Chirche and Chaplayne to the high and nobyll . . . nce Edwarde, which Mr. John, deceased, the . . . of . . . Anno Domini M.V. . . . whose soule Jesu pardon," and round the verge of the upper stone, in Latin, is: "Here lyeth John Botyll, Rector of this Church, obijt Juaii, Anno Domini, 1568."

On a brass (which lies loose on the said monument, but does not belong to it) is this inscription: "Pray for the soule of John . . . . . wolpaeker, of London, some . . . . . Katheryns, Christ Church . . . . . August, Anno Domini, M°, V°, XLV., on whom . . . . ."

On a gravestone is this inscription: "Here lyeth interred the body of Reginale Rich, of Cuxton, who departed this life the 13th June, 1671, aged 75 years."

On another gravestone near the former is the following inscription: "Here lyeth interred the body of Ann Coosens, the late wife of John Coosens, of Cuxton, Yeoman, who was the daughter of Reginale Rich, and departed this life the 15th September, 1671, being aged 26 years. Here lieth also interred the body of Mary Coosens, the late wife of John Coosens, of Cuxton, who

departed this life the 30th day of December, 1684, being aged 28 years."

In the churchyard, almost opposite to the church porch, is an altar monument, with the following inscription: "Johannes Bennet, gen., hic jacet sepultus, obijt 25th March, 1662, ætatis suae, 73."

The burial disposal of the body of one of these two ladies (Coosens) presents rather remarkable features. It was enclosed in a leaden shell, and the coffin had a plate glass lid. In this condition this body lay unburied in Cuxton Church for nearly 200 years. During the alterations in Mr. Shaw's time, the body was removed to a position in the churchyard—under the west wall, and there buried—the marble inscribed to her memory being placed in the grave. Here its inscription will be preserved for some future archæological discovery. The stone to the other one is worked into the wall, but its lettering has practically perished. It will be noted that the latest of these two deaths was in 1684.

Within living memory this coffin, veiled by a curtain, stood in the nave of the church, practically in front of the north porch entrance. The writer is indebted for these latter particulars to Mr. George Cogger, of White Hart Farm, who helped to remove this body for its interment in the churchyard. It is assumed, by legendary report, that John Coosens lived at the White Hart Farm. It is Tudor built.

"Spirit of knowledge grant me this,
A simple heart and subtile wit,
To praise the thing whose praise it is,
That all which can be praised is it."
Coventry "Patmore."

Under the east wall of the churchyard lies a tomb, which has ever held the high esteem of the writer. It bears the following inscriptions: "In affectionate remembrance of Rose, the wife of William Manclark, of Rochester, formerly resident at Wickham for 25 happy years. She was born 11th March, 1802. Died 8th September, 1872. Pious, truthful, charitable, kind-hearted, and ever cheerful, she was the very light and

life of her husband. By her own request she is buried near the place where she dwelt so long and so happy."

What a beautiful tribute, and how true!

On the other side of the stone stands the following: "William Manclark, husband of Rose Manclark, born February 21st, 1799, died 5th November, 1886, having survived her 14 years."

The writer well remembers the land that is now covered by the Wickham Cement Works, when it stood as Wickham Farm. A garden stretched away from the house to the river side, a red brick wall sustaining its river end. A pathway of steps led down to the water. Mr. and Mrs. Manclark (the name, alas, no longer stands in our local directory) lived at what is now the clothing establishment of Mr. H. J. Cobb, nearly opposite the Guildhall, Rochester. It was then a private house.

Two persons more honoured, respected, and beloved by all who knew them than those lying in this modest grave in Cuxton Churchyard it would be difficult to name. Miss Rose Manclark, their daughter, inherited the noble character of her mother. She spent her whole life in ministering to the needs of the very poor and lowly. Her life was one of daily self-sacrifice for the comfort and needs of others. Its duration was, no doubt, shortened by her unceasing Christian self-denial, self-sacrifice, and devotion. Mr. Manclark and the late Sir William Webb Hayward were devoted friends. They were very familiar figures—both being finely-built men—in their constant walks together. Both are now entered to their honoured rest.

In the great fire at Chatham, 30th June, 1800, Mr. Edward Manclark subscribed £2 2s., and towards the like object in the great Chatham fire, 3rd March, 1820, he subscribed £5.

In the west end is a stained glass window to the memory of Lady Sophia Palmer, daughter of Lord Romney. The Palmers were former owners of Luddesdowne Manor.

About 1906, tusks of a female mammoth were found

in the river bed at Cuxton. The combined length was 7ft. 11ins. Lord Darnley presented them to the Rochester Museum.

Ancient bequests include:—

"A parcell of a garden, which I have assigned to the whole parisch of Cuxton ther upon to bylde a forge wtin vii. yere next after my dissese. John Absolon, 1503."

"Izohan (Joan?) Rickly, wido, hole in mynde allthoff seke in bodye, iiiis. iiiid. to the parson and churchewardens, vs. for and aboute the kepyng, holdyng and obseruying yerly and for euermore of a solempne obite of annuersary by note, to be holden and kepte in the saide church in the viii. days of October, as the custom of the church will permit and suffer for the soulles of the said Johanne Rickly, Henry Beke, and Elizabeth, his wif, John Abslon and Johan his wiff, and John Rickly, the curate ij., other priests yj. a peece, to every of the churchwardens xij., for the bedroll iiijd., to the clarke for his labour iiijd., for iiij. tapers to breu at the saide obit xd., 1525."

"To the reparation of the bells, viijd. William Wademan, 1533."

"To the reparation of our lady chapell in Cokynston Church, vis. viiid., and thus Jhu have mercy on me. Amen."

"In the Church of Coxston eueri yere in the furste weake in Lente placebo and dirige wit vi. masses for my soull, my Fader and Moder, my grantfader and grantmoder, Joone, and my too wyffes, Joone and Marion, and all my children. To the parson there or his deputy, vid. The clarke for the herse, belles and dirige, in all viiid., and the parson for the bedroll iiij. The churchwardens for ye'r labor either of them viijd., and for offering eueri of them id. William Absolon, St. Margaret's, Rochester, 1533. Also I charge Elyanor, my wyffe, and her assignes duryng hur life tyme shall gyve yerlye or cause to be gyven unto the paryssh of Coxston on the Twesdaye in the Rogacion weake comyng in procession unto Upperdone a drynkyng after the manner and forme

as, I the said John Absolon, dyd use to give unto the sayd parryssons in my lyfe tyme, and thear at the same tyme after the gospell bee sayd or sounge I will that the parsone or his deputie shall sey de profundis wt collet for the soule of me and all xpen sowles, and after the decease of the sayd Elianor, my wiffe, then I William Gillmyn, of the saide parrysshe, his heyres, executors and assignes, yearlye and for euermore shall gyue. John Absolon, Yeoman, 1538."

"To be buried in the chancel of Cokestone Church nigh unto the tumbe there. To the altar and communyon table for my tythes, etc., xs. John Knottynge, 24 Jan., 1559-60." (*Testamenta Cantiana*, 1907, pps. 17-18).

ALTAR LIGHTS.

St. Michael. Jn. Absolon, 1453. Geffrey Absolon, 1483. Mathewe Bogarste (Boghurst), 1520.

Our Lady. Geffry Absolon, 1505.

St. Peter. Jn. Absolon, 1524.

St. John Baptist. Jn. Absolon, 1524.

St. Christopher. Jn. Absolon, 1524.

Rood. To the bying of vi. bolls of laton for the rode, vs., Thos. Chambers, 1529, and to the reparacion of the Roode Aulter, vs. To the payntyng of the Rode beem ther iiiis. iiiid. Elizabet Smythes, 1503.

Herse. To the herse ligth of the Church of Cokinston, jlb. of wax. Wm. Wadman, Halling, 1515.

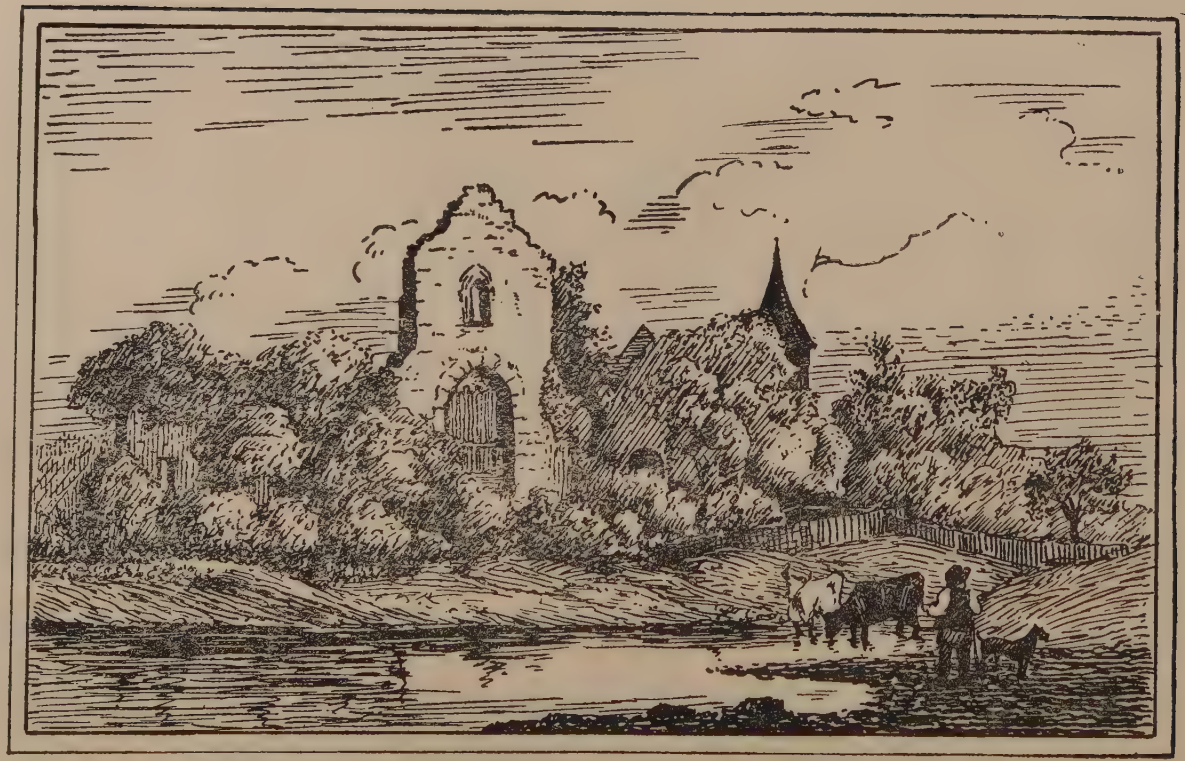
Sepulchre. To the giltyng of the Sepulchre, which I wold be paynted and gilted before the feaste of Eastre xxs. Jn. Absolon, 1538.

The writer is indebted to Canon Toone for very courteous help in offering all the information within his knowledge.

HALLING.

God gave all earth for men to love,
But since men's hearts are small,
Ordained for each one spot should prove
Beloved—over all! *Kipling.*

HALLING has had less change in the matter of spelling its name than many other places. William Lambarde—our earliest Kentish historian—states that its name is derived from a Saxon source. He writes it as Haling, which means "holsome lowe place," which meaning is extended by Hasted to "low meadow or pasture." Phillpott gives it as Healing, or healthful meadow. It is interesting to record that the man who wrote the earliest history of Kent lived for some years at Halling—in the old bishop's palace. It was in the possession of the lady he married, viz., Silvester, the widow of William Dalyson. Until her death in 1587 Lambarde lived at this old palace. The attached copy (p. 22) of its ruins is from an old print, and is of interest. It shows its near proximity to the church, and the view is taken from the river. Like many other villages, Halling has a divided population, the largest part being in Lower Halling—the other part lying on the old pilgrim road, and is known from its higher elevation as Upper Halling. Some way further on along this road lies the remains of the old Chapel of Paddlesworth, now incorporated in the farm buildings (see p. 23): "Things lacking in the Chapel of Paddlesworth. A psalter and legendary are lacking; the body of the Lord is kept in a very unseemly pyx; the font has no lock or cover; the chrismatory has no lock. Wherefore, the Sir T., chaplain there, is suspended from celebrating divine service, and the parishioners should be warned to repair the defects before the feast of St. Michael under penalty of twenty shillings." Visitations Rolls 1293, p. 160, Vol. 32, *Kent Arch.*



RUINS OF THE EPISCOPAL PALACE AT HALLING.
from an old Engraving of 1828.

Travelling still further on this ancient road, one may visit, at Coldrum, the finest Dolmen and Megalithic stone circle in the whole county. There are, altogether, forty-one stones, the majority weighing several tons each (see pp. 137-41, *Collectanea Cantiana*. G. Payne, F.S.A., etc.). The whole parish has an area of 1,852 acres. Halling was given, says Lambarde (1576 edition) to Dioram, Bishop of Rochester, in 778, " by Ecgbert (the fourthe christened King of Kent)," and is held to be the earliest place mentioned in old records. He informs

PADDLESWORTH CHAPEL.
from the Gentleman's Magazine of 1804.

us that this charter-deed bears also the " superscription of Icanbert, the Archbishop, and of Heahbert, a King of Kent also." England possessed a number of petty kings, princes, and rulers, in those days. But our old historian, instead of telling us about Halling, meanders on as to the differing methods of attesting deeds in those Saxon days compared to those prevailing in his own time. The sign of the cross in gold, and at other times in silver, were used by the Saxons. Seals were first used as the prerogatives of kings and rulers in those days, but by

the sixteenth century seals were much more frequently used. In passing an estate to another owner a clod of earth was also handed over " after the manner," he adds, " of Seison that we yet use." " I am not ignorant," he goes on to state, " that some other manner of sealing besides these, hath beene heard of amongst us, as namely that of King Edward ye third, by which he gave

To Norman the Hunter, the hop and the hop towne,
With all the boundes upside downe;
And in witness that it was soothe,
He bit the wax withe his fong toothe.

His concluding paragraph says, " I am straied from the hystorie of Halling," which, to a much minor degree, we have followed, and for which the writer offers his apology. Sufficient has already been stated to show the great antiquity of Halling, for which ancient documentary evidence is yet in existence. But in the excavations made when the main drainage works of Halling were carried out some years back one amongst the most interesting skulls of prehistoric man was revealed there. It has attained a world wide reputation among scientists. During the Danish wars, aggressions which the internal quarrels of the much divided petty governments of our land then invited—as such divisions ever will do—the lands of Halling were taken from the Church of Rochester, and were, later on, given by William the Conqueror to his half brother Odo. But in a solemnly arranged county gathering at Penenden Heath, near Maidstone, in 1076, the King gave it back again to Bishop Gundulph and the Church of St. Andrew.

Rochester owes a great debt to Bishop Gundulph. He founded the Hospital of St. Bartholomew two years later, and who can measure the relief to human suffering that this noble institution—regarded as the oldest Christian Hospital in the world—has so mercifully accomplished during the tremendous length of 846 years?

Domesday states that " the Bishop holds Hallinges. . . . The arable land is seven carucates (a carucate is as much land as one team can plough in a year). . . . There is a church and two servants." As it was given by

King Egberth in Saxon days it contained ten carucates—thus three were, apparently, not restored. The Saxon gift also included some of the " Dens " (in the Weald), these also were lost. " The pleasantness of Halling," so it was then described, " caused Bishop Gundulph to build an episcopal palace there for himself and his successors. By the latter it was allowed to fall into ruins."

Lambarde tells us that Richard, the Archbishop of Canterbury, being at his manor at Wrotham, " had a moste terrible dreame, or vision in his sleep. It seemed to him that a verie grave and reverend personage came to his bedside by night, and demanded of him in a loude voyce, ' Who art thou? ' with which noyse, when the Archbishop awakened, and for fear, he answered nothing; the vision exclaimed, ' Thou art he who has scattered the goods of the Churche committed to thy charge, and therefore I will scatter thee.' And so with the word vanished out of sight. The Archbishop arose in the morning, and having intended a journey to Rochester, addressed himself thitherward; but his vision continually presented itself before the eye of his minde, and so troubled him, that for ease of his inwarde griefe he began to disclose the whole order of it to such as were in his companie: whereof he had no sooner made an end but he was forthwith stricken with such an horrour, and chille colde, that he was driven of necessitie to alight at Halling, in his way, where in great torment he ended hys lyfe, the nexte daye following." The house in which his Grace of Canterbury thus died was in such bad repair that Bishop Gilbert Glanvill, who came to the See the next year, rebuilt the palace at Halling in a much more commodious manner. It is interesting to record that the yearly valuation of the Bishop's Manor of Halling, with his appendages of Holberge (Holborough) and Cukelstane (Cuxton) was £43 18s. total. Two hundred and sixty-two acres of arable land were valued " at the most " 4d. per acre! Chiefly because there was no marle there. Salt marshes were estimated at 2d. per acre more. The whole

possessions were estimated at the annual rental of £138 6s. 4½d., as well as in hens, eggs, plough shares, and oblations. There was a prison within the Manor. There was also a vineyard there in the time of Gundulph, 1077, and of Hamo de Hethe, who was Confessor to Edward II. It existed in the time of Henry III., because the Bishop of his day sent a present, both of wine and of grapes, to that prince in the 19th year of his reign. Henry was intending visiting France, but altering his mind, stayed at Bockingford. Here it was that the Bishop's present reached him. In 1322, Bishop Hamo repaired the palace. Five years later he erected enclosing walls, and repaired the Chapel and Chamber. Ten years later he added to it. This palace stood on the banks of the river, near the church. The great part of the ruins remained in 1715; a gate, with the arms of the See of Rochester, the chapel and hall, being, as ruins, fairly preserved. Very few vestiges of it now remain. A view in Vol. II. of *Grose's Antiquities*, shows in a niche over the outside of the chief door, a figure of Bishop Hamo de Hethe dressed in his episcopal robes. Though diminutive in size, being about two feet high, it was elegantly finished. Soon afterwards it was blown down in a great gale of wind—which history always proves to have very powerful force down the Medway valley. It happily escaped injury, and it was presented to Bishop Atterbury.

Some parts of the ruins of the old palace are yet in existence, and are used as a builder's store. The cement works cover by far the larger portion of the original site. Were these old buildings only standing in America—sadly dilapidated though they are—they would be treasured as the nation's richest possession, and would be restored and preserved with reverent pride.

Undoubtedly, Halling, in those days was a delightful spot. Indeed, all evidence goes to prove that the heads of our old religious houses were good judges of natural beauty. The lowlands of Halling, with the river flowing by, were pleasant to look upon, whilst on

either hand rose the beautiful chalk hills—unmarred by man, clothed in verdure, and crowned by waving woods. Up to these hills they lifted their eyes.

Langridge is a manor in Halling, which was anciently possessed by a family of the name of Bavent, whence it was called Bavents. There was a field there in Hasted's time (1767) still known by the latter name. In this field ruins of old buildings were visible at the above date; most probably of the past mansion of the Bavent family. Adam de Bavent, in the 13th year of Edward I., obtained a grant of Free Warren for his lands at Halling, in which he was succeeded by Roger Bavent, who, together with John de Langareche, was witness to several deeds of lands given to the Bishop of Rochester.

At this place, in the reign of Edward I., Roger Bavent possessed these lands until the time of his death, in the 31st year of Edward III. From his death it vested in the name of Melford. From the latter it passed to Raynwell, then to Robert Watson, who sold it to Sir William Whorne. It passed with Whorne's place through the families of Vane and Barnewell, to the family of Levison, or Lewson (for which see Cuxton).

Gilbert de Glanville built (1193) a hospital at Newark, Strood, for the reception and cherishing therein of the poor, weak, infirm, and impotent as well neighbouring inhabitants as travellers from distant places, who should be supplied with beds, victuals, and drink until their departure from thence. It was erected by him to the honour of God and the Virgin Mary. To the upkeep of this hospital, Halling church, with various other parishes, was laid under a yearly tribute. This hospital bore an inscription over its door: " I was an hungered, and ye gave me meat." St. Matthew xxx., v. 35-6. (See pp. 129-42, *History of Strood*.)

There arose frequent disputes as to the proportionate payments of these tithes to Newark Hospital, and as the strain of the parting ways grew greater in the time of Henry VIII., so did these disputes grow more acute. Henry Johnson, then Vicar of Halling, and John

Wylbore—the last master of the Strood Hospital—had their dispute. It was agreed to submit it to the Bishop, either to assign the portion or to re-endow it. Both engaged to submit to the Bishop's judgment. The Bishop decided that the Vicar of Halling should first be paid, in four quarterly equal instalments, £5 10s. per year, that he should have the Vicarage, the garden, and so many acres of land, and all oblations, tithes within the bounds and limits of the parish, viz., of hay, lambs, wool, calves, mills (water or wind mills were then in every parish), chicken, eggs, pigs, geese, bees, honey, wax, cheese, milk, flax, hemp, herbs, merchandise, fisheries, pastures, onions, garlic, and saffron, corn, wood, thorn, rushes, timber, as of bills, faggots, fardels whatsoever. A fairly comprehensive list. It has, however, to be remembered that in those days the parson was largely doctor, lawyer, and poor law reliever, as well as priest. Other provisions were made as to Strood Hospital. So matters remained until 31 Henry VIII., when the hospital of Newark, Strood—which was established to " continue for ever "! its beneficent mission—was dissolved, and its revenues surrendered to the hands of the King, who shortly after, settled them upon the newly founded Dean and Chapter of Rochester—leaving the yearly £5 10s. to be paid to the Vicar as before.

On the abolition of Deans and Chapters (Charles I.), a survey was taken and the parsonage of Halling consisted of house, barn, etc., and was of the improved rental value of £45 4s. per annum. The land was let by the Dean and Chapter for £9 10s., the house, etc., being exempted.

At the foundation of Malling Abbey, Bishop Gundulph granted, as part of the Abbey's endowment, the tithe of the vineyards in this parish.

There was also a Free Chapel or Chantry in Halling, dedicated to St. Laurence, which was suppressed first year of Edward VI., and its lands and revenues given to the King. Queen Mary, in her first year, let these lands to Dionisia Levison, widow (of Whorne's Place). These

lands were in Halling and Snodland, containing about fifteen acres. During the existence of Strood Hospital its master and brethren were the patrons of the living of Halling. There is an engraving of the ruins of this chapel in the *Customale Roffensis*, p. 118.

> Beside the bed where parting life was laid,
> And sorrow, guilt and pain by turn dismay'd,
> The reverend champion stood. At his control
> Despair and anguish fled the struggling soul;
> *Goldsmith.*

The dread visitation of the Black Death fell heavily in our district. By this terrible scourge Bishop Hamo de Hethe lost thirty-two members of his household. He remained a faithful priest among his people, comforting and healing with unselfish and sacrificing zeal. It is recorded that Erasmus was entertained at the Bishop's Palace at Halling on several occasions; but it is stated that he complained of its unhealthiness.

The inhabitants of all our low lying lands suffered greatly from ague. It was the most common of our local afflictions 50 years back. It is popularly believed that the sulphur arising from the cement manufacturing industry has destroyed these malignant germs.

The *Gentlemen's Magazine* of September, 1788, has engravings of two stones from the altar steps of Halling church. There is also an account of Halling House, with a view, in *Grose's Antiquities*, Vol. II. Some remains of the Tudor days are yet in evidence, as witness an old Elizabethan house on the west side of the road. Formerly a beautiful old chimney was in existence—it is greatly to be regretted that a modern one has been placed there instead of a restoration of the original. Akin to Goldsmith's warning in the *Deserted Village*, these things "once destroyed can never be supplied." However, the unmistakable original shape yet abides with its two bays and its beautiful old overhang.

The building known as the Manor House has been modernised, and its ancient character is too far gone to call for comment.

HALLING CHURCH
from WOULDHAM FERRY.

HALLING *(Continued).*

A single church below the hill,
Is pealing folded in the mist,
A single peal of bells below
That wakens at this hour of rest.

Tennyson.

HALLING Church is entered—at an angle from the road—through a modern lychgate. The tower, large in its girth for a country church, possesses a fine old west doorway; and its walls are of imposing thickness. It is battlemented, and surmounted by a shingle spire, its stunted height being additionally rather dwarfed by four clock dials set in its base. As the latter are uncovered, these dials are open to the effects of the elements and therefore cannot endure very long.

It contains five bells, made originally in 1675. They were recast in 1919 by Alfred Bowell, of Ipswich, one bearing an inscription which states that the latter person "made me and hung us all." Apart from the question of bells, the last four words read ominously. Three of the original bells were made by John Hodson, and two by John and Christopher Hodson.

Halling Church has undergone extensive alteration and repair, largely executed during the incumbency of Bishop Frederick Goldsmith, 1885-8. Careful examination marks out much that is old, too much possibly that is modern. The chancel arch supports its ancient wall, for its upper portions still retain the colours of aged frescoes, unfortunately, too faded to indicate their character. Mr. C. H. Fielding reports it as having been "described as the tale of the unfaithful wife, or as emblematical of the seven deadly sins." (See illustration p. 66, *Memories of Malling*.) The church presents a fine and spacious interior, and its brightness is unusual. This latter quality is probably due to the small quantity of coloured glass in its windows, and also to the slender

proportions of its very graceful pillars. The plain glass is mostly old.

The aisles are modern, though the fine arcades which divide them from the nave are of fifteenth century work. The three arches on each side—springing to a rather acute point—rise from slender octagonal piers; the north and south piers show some differences, but both agree in producing a graceful effect.

Several oil paintings are suspended on the walls—carrying, perhaps, a touch of continental character, or possibly, marking a reversion to old customs. One depicts the Virgin Mary being led away from the hill of Calvary by two women. It is very striking in thought and expression. It hangs on the north wall, and as the sun, at the hour of our visit, was sinking to the west its reflected light fell upon this picture with powerful effect.

The face of Mary turned partly in profile as she gazes back in the distance upon the crucified form of her son shows—as far as the humble opinion of the writer goes—great artistic power in the touching expression of her mental anguish.

The tower arch rises to a loftier pitch than is usual, running to a rather acute point. It is held to be of thirteenth century work and possesses attractive features of interest.

Inside the chancel arch may be seen the mouldings of the corbels which probably supported the rood screen. A swelling in the masonry probably covers in the old steps which led to the rood loft. An ancient document shows that a hanging lamp was suspended before the rood. As far as possible, this feature has been restored by the placing of an antique shaped lamp in a near station.

The distinguishing features in the chancel, which is 13th century, are three fine lancet windows of early English work, rather deeply splayed. An ancient beam also stretches across the chancel roof resting on two original plates. A small piscina—in a very fine state of preservation—yet remains, fixed into a shaft. Not a very usual feature is an old cornice running round the walls.

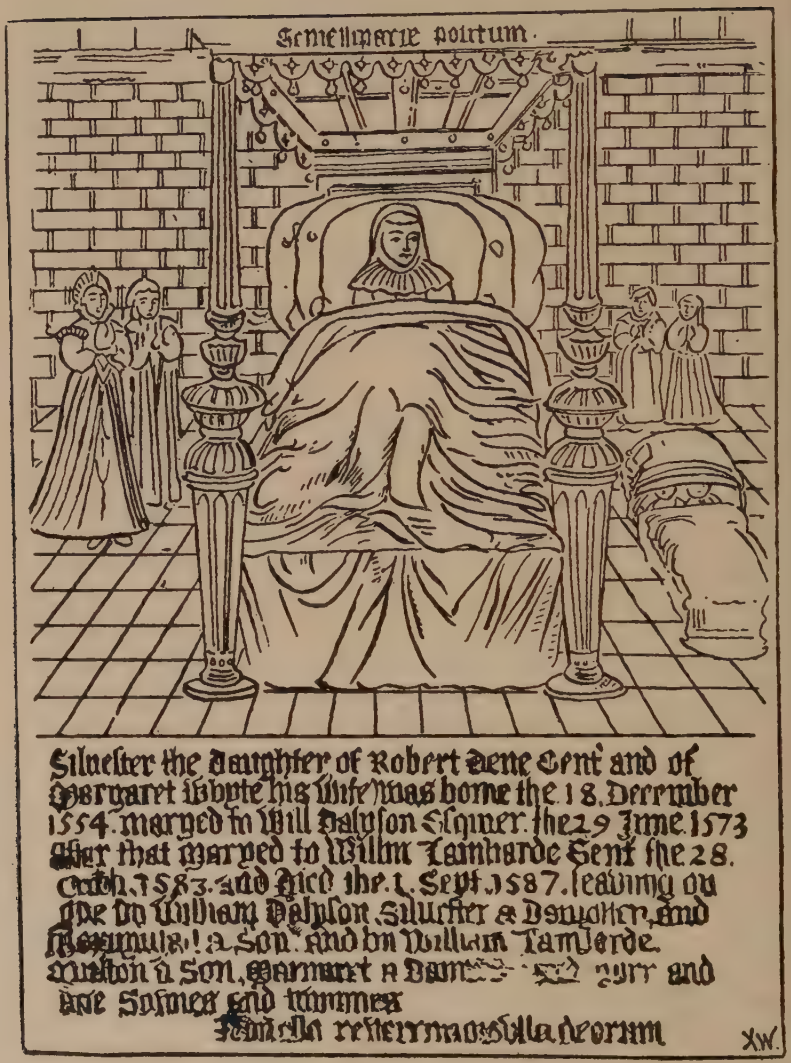
Only four windows are of stained glass; that in the east window being to the memory of Francis John Lambarde, Curate, who died in 1892. Very probably a descendant of our Kentish historian. One of the chancel windows is to the memory of James M. Formby, 1900. It was erected by his wife. The other is to that of a former Vicar, the Rev. Josiah Nalson, who held the living for thirty-three years. This window was erected to his memory by the parishioners. The modern screen—and also the carved oak pulpit—were given by Mr. G. Knox Anderson, whose gifts to the parish in many ways have been very generous.

The font is a mixture, as often happens, of old and new work. It is octagonal, and mounted on a single stem.

There are no monuments of note. Two mural tablets—one on the north arcade and one on the south—to the memory of Mrs. Peggy Towers, died 18th March, 1831, and Frances Comport, died October 2nd, 1821, relate to gravestones in the central aisle. The letters on the latter are, wisely, very deeply cut. There is a slab on the floor of the chancel from which the brass is missing. Thorpe, p. 773, records it as being to the memory of John and Margaret Colard. It bore five coats of arms, but the fourth was lost at his time, which was about 1760.

But Halling Church contains a brass of unique character. It is of great interest to Rochester—and really to the whole county of Kent. It stands on the north wall of the chancel arch, close to the pulpit. It is, without much doubt, of Flemish workmanship, for in this department of art Flanders, at that time, excelled. It represents a woman sitting up in bed, with two females standing on each side of the bed; lying in a cradle close by, are two babies. Its inscription is:—

"Silvestre, the daughter of Robert Dene, Gent., and of Margaret, hys wife, was borne the 18th December, 1554. Maryed to Will. Dalyson, Esquire, the 29th June, 1573. After that maryed to William Lambarde, Gent., the 28th July, 1583, and died the 1st Sept., 1587, leaving on lyve by William Dalyson, Sylvester, a daughter, and Maximillian, a son; and by William Lambarde, Multon, a son, Margaret, a daughter, and Gore and Fane. sonnes and twins."


Genelliperie portrum.
Silvester the daughter of Robert Dene Gent and of
Margaret his wife was borne the 18. December
1554. maryed to Will Dalyson Squier the 29 June 1573
after that maryed to Willm Lambarde Gent the 28.
March 1583. and died the 1. Sept 1587. leaving on
one Dr William Dalyson Silvester a Daughter and
Reginald a Son. And Dr William Lambarde
William a Son, Margaret a Daughter and
one Sonne and twinnes
Femella reliquit mascula deorum
XW.

Robert Dene was Surveyor to Rochester Bridge at Queen Elizabeth's Commission to seek out the lost lands, 1574.

In 1571, Robert Dene let to John Stansell, of Rochester, his croft of land called five acres in a fielde there called Priestfielde for 40s. Peter Bowle, a citizen of Rochester, had to pay Robert Dene £40 between the 8th houre before noon and 2 in the afternoon (p. 320, Vol. 21, *Kent Arch.*).

William Lambarde, as before noted, was the first Kentish historian. At the foot of the brass is a Latin inscription, meaning, "No lady was more full of reverence towards God than she."

The reader will truly sorrow—even after all these long years—to learn that she died at the birth of these two children, at the early age of 33 years. Her husband, our earliest Kentish historian, was a man of note in many ways. He was, at his time, generally regarded as the handsomest man in England! And Queen Elizabeth, whose interests in such matters were not small, sent for him herself to test the truth of this report. He was keeper of the public records of the Tower, and wrote a number of learned books, viz., his *Archionomia*, in 1568, his *Perambulation of Kent*," 1570-6, his *Irenarcha* (discourse on Courts of Justice), and in 1600, his *Pandecta Rotulorum*; and a Topographical Dictionary, which, with other literary matter, did not appear until about a century after his death.

He married three wives. First, Jane, daughter of George Multon, Esqr., of St. Cleres, by whom he had no issue. Second, the lady above noted, by whom only he had his four children. His third wife was Margaret Reader. Mr. Lambarde was the son of "John Lambarde, Esqr., draper, and Alderman, and formerly one of the Sheriffs of London." His father—above noted—died in 1554, and was buried in the Church of St. Michael, Wood Street, London. William Lambarde died at Westcombe, Greenwich, 19th August, 1601; and was buried in Old Greenwich Church. This church was,

later on, pulled down. The body presumably still lies there, but the monument to his memory was removed to Sevenoaks Church, where his son, Multon, resided. It was refixed to the west end of the north aisle at Sevenoaks. Two sons of the lady Silvestre were knighted, viz., Sir William Dalyson, and Sir Multon Lambarde.

This lady was also a woman of singular beauty. She was the only child and heiress of Robert Dene, Alderman of the City of Rochester, and was grand niece to John Fisher, Bishop of Rochester. Thomas Dene, presumably her grandfather, was Mayor of Rochester, 1543. A portrait of her is still in the possession of Multon Lambarde, Esqr., of Beechmont, near Sevenoaks, and it bears testimony to her beauty. The bedstead—evidently a very fine one—was left by will by the widow of Sir Maximillian Dalyson to her daughter, Penelope Alington. "To my eldest daughter Penelope, all my 82 pearls, also my watch, and the bed and furniture at Halling."

In some repair work below this brass this lady's coffin was partly revealed. The furniture is of silver, and it is in good preservation.

A very interesting series of the Dalyson family papers was published in Vol. XV., *Kent Arch.*, pp. 386-404.

On the death of the lady Silvestre, Mr. Lambarde lost his tenure of the old palace at Halling.

Under the north wall of the chancel lies a gravestone which has part of its lettering undecipherable. It is to the memory of John and William Dibley, April 10th, 169—. Another descendant of this family died October 22nd, 1730. Some years ago, a quarryman at Halling dug up an old ring. He showed it to a gentleman whose name he did not know, only as "the fossil hunter." When the latter person cleaned this ring, in its interior shank, he found the following inscription:—"William Dibley." As this person happened to be the present Curator of Rochester Museum, Mr. George Dibley, F.G.S., this curious incident makes a remarkable coincidence.

In the north-west corner of the church, between the tower and the porch, there once stood a hermit's cell. It afterwards became used as a lodge. All traces of it are now lost. It is thought that the hermit was connected with the ford across the river—reputed to be at this spot. As the old chapel at the foot of Rochester's medieval bridge was used to offer prayer for safety in passing the bridge, in very perilous condition at times, so were the prayers of the hermit desired for the like purpose in passing this ford. Though the river narrows here, youthful experience has proved to the writer that the current as it flows by is of very great strength. Hasted gives a list of Vicars of Halling, ten in number. Mr. Fielding's list gives us 65, the earliest date being 1317.

"To be buried in the chancel of the Church of St. John Baptist, of Halling. Roger Siligrove Rector of Stone, 1461."

"To the Church of Saynt John Bapte, of Halling, xls., wt the whiche I will a chalesse be bowte, and the names of me, Richard Longeman, Robert Michell, and John Michell, be imprynted in the same. Richard Longman, of Halgesto, 1493." *Testamenta Cant.*, 1907, p. 34.

Altar Lights.

St. John Baptist. Roger Siligrove, Rector of Stone, 1461.

Our Lady. Wm. Baron, 1472. To the Churchwardens 11 keue (cows) to kepe a taper of a ponde of wax before Our Lady in the south yell (aisle). John Morysse, 1530.

St. Blaise. Jn. Colt, 1458.

St. John Baptist. Wm. Langaster, 1513. Wm. Wadman, 1515.

St. John. Robert Senclere, 1508. Henry Tailor, 1522. John Morysse, 1530.

St. Stephen. Water Canon, 1442. Henry Tailor, 1522.

St. Peter. Water Canon, 1442. Wm. Andrew, 1456.

Holy Trinity. John Colt; and to St. Christopher, 1458.

Holy Trinity. Henry Tailor.

Rood. A cowe to mayntene and fynde a lampe to bren before the Roode in the churche fro the sede peele to matens till higth masse be doon and fro the seconde pele to euensonge till euensong be doon for evermore. Wm. Wadman, 1515.

Herse. Richard Eastdown, 1533, also to "the lampe in the quyer."

Upon the Upper Halling road, as previously noted, are the remains of the old chapel of St. Lawrence. It has suffered much from age, from fire, by natural decay, and by use and misuse. It is now serving as a tenement for two families. It served for many centuries as a place of rest and of prayer for the pilgrims passing along this road on their journey to the shrine of St. Thomas, at Canterbury, or to that of St. William, at Rochester. It was also the ancient place of worship for the local inhabitants.

Three windows can be noted in the south wall; though partly hidden by modern additions, all are of similar character. In the north wall is the crown of an arch, probably the head of its ancient doorway. Just inside the doorway, at the back of what is now used as a cupboard, is a piscina, which, as far as a cursory examination extends, is all that now remains of its ancient religious character. It appears to have consisted of one building only. The western end was formerly used as a stable, and was seriously damaged by a fire. Happily, the stout old walls made a resistance sufficiently good to be utilised as a dwelling house. There are still traces on the eastern side of three lancet windows, mostly bricked up.

Near by is an iron structure, used as a Mission Church. It was given by Lieut.-Colonel Roberts. Here lies open a fine opportunity for any wealthy son of the Church to purchase this old chapel of St. Lawrence, in order that it may be restored to its old religious uses. It would remain a lasting monument to the giver.

Opposite the walls of the old chapel of St. Lawrence, is the "Black Boy" Inn. It has been largely

modernised to meet the requirements of these later days. Its interior, however, reveals much old work, probably contemporary with the old chapel itself. In times of pressure during those ancient days, the overflow of its pilgrim visitors found rest within its walls.

The writer is indebted to the Vicar, the Rev. J. Bartley Trimble, for very ready and courteous help.

The illustration of the brass accompanying this article is by kind permission of Mr. Charles Igglesden, J.P., Editor of *The Kentish Express*, and author of *A Saunter through Kent*.

SNODLAND.

" Among the many lovely valleys of which Kent can boast, none, perhaps, excels in beauty the vale of Malling. . From Holly Hill (624ft.), or the Vigo (68oft.), the eye may wander over this lovely valley . . Enclosed in this tract (lies) Snodland."

C. H. Fielding.

OF Snodland, Lambarde makes no historical mention. Hasted writes of it as being called in Domesday as Esnoiland. In the *Textus Roffensis* it is written as Snoddingland and Snodiland. Dr. Harris (folio 1719) gives another variation, spelt as Snodesland. Ireland's remarks are of little consequence or value. Apparently he never visited the County to study its history, but simply plagiarised the works of other men without quoting their names. But he gives us a few nice illustrations. For this we thank him. Hasted further describes it as lying low near the Salt Marshes, and as " not being either very pleasant or very wholesome." Lambarde, seeing that Halling and Snodland stand much alike in point of situation, would not, perhaps, quite agree with Hasted's opinion, for he wrote of Halling as being the spot where " God hath given me Liberorum Quadrigam, all the fruite that ever I had."

The paper-making trade was in existence at Snodland in 1768, as Hasted states that the " Stream which flows from Birling turns a paper mill here." And the Rector (the Rev. C. de R. Wall) has given a burial registry of " a paper-maker," in 1705. Thus the paper industry at Snodland is at least 220 years old.

On the north side, next to Halling, " is the hamlet of Holborough," writes Hasted, which name he holds to be of ancient derivation, and to mean " Old borough." The ford for crossing the Medway, he believed to be at this place, whilst Mr. G. Payne (*Collectanæ Cantiana*, p. 142) places the ford near the present ferry, with

which latter opinion the writer more fully agrees. Many Roman remains have been found in this locality; Roman tiles may be noted rather freely, built into the fabric of the Church. All those matters establish the claim of Snodland to historic antiquity. About 1768, Mr. John May resided there in "a newly-built house; near to it rises a small brook, which flows from hence into the Medway."

The low-lying marsh lands, near the river, are large in extent, and, doubtless, held the usual evil reputation for ague in the years gone by. But westward, from these low-lands, swell grandly up the glorious chalk hills, crowned by beautiful woods. From thence stretches an inspiring view of great natural beauty; wide in its expanse, varied in culture, carved and decorated by that "cunningist pattern of excelling nature." Upon these sunny slopes were ancient vineyards, which, so history tells us, produced fine crops. The land crowning these hills and slopes is not very fertile, and is largely covered by flints. Two superb virtues, however, dwell there: health and great natural beauty. These lands formed an ancient estate, known by the name of "Punish," a corruption of Pouenesse, Peveneshe, or Ponishe. A family of this name possessed it about 1250. In 1311, John de Poveneshe had a legal dispute with John de Wereslee respecting Manor lands in Snodland, Dodechirche, and Paddlesworth, and the churches there. At the time of Queen Bess, the name appears as Poyneshe. During those intervening centuries these lands had become the property of St. Andrew's Church, Rochester, as part of the bishop's manor of Halling. The tenant of that day was named Brown. About a mile eastwards lay a farm known as "Lads," which had been in the possession of a family of that name—written as Lad, and Le Lad—from the time of Edward the First.

To the 9th pier of the old bridge at Rochester, "that is the lande peere at the west ende . . . Snodland and all that valley men" were called upon to assist in "laying three plates and to plancke four yardes."

Denton, Higham, Meopham, Birling, Mylton, Luddesdowne, and Paddlesworth, were partners in this burden.

It may be noted that Sir John Marsham (of Whorne's-place) and Sir John Bickerstaff, had a design of supplying Strood, Rochester, and Chatham with water, by bringing it from this Holborough spring. It was to be done by a cutting, four miles of it passing through the land of Sir John Marsham. They carried out this work for two miles. Here they were met by obstacles of a two-fold character, human and natural. To overcome the former they obtained an Act of Parliament during the reign of James II. And here, it appears, powerful adverse circumstances stayed them, as they gave up the struggle. Doubtless three unhappy results followed, leaving them sadder, poorer, and wiser men. The sanitary conditions of the water supply to our towns were horribly bad at that time, and had success followed the scheme, the improvement would have been desirably great. The school of experience has ever been a costly one, but the lessons learnt abide in the memory.

In the year 838, King Egbert and his son Ethelwuff, gave to Bearmod, Bishop of Rochester, four ploughlands at Snoddingland and Holanburge, with the privilege of leaving them to whom so ever he would. These lands were to be free of all service. He added to this one mill on the stream, named Helonbergebourne. Also on the hills he gave the Bishop fifty loads of wood and four "denberries" in the Weald. Three years later King Ethelwulf added two ploughlands more at Holanbevrges in perpetual inheritance, with all the former privileges.

Elfstane came as Bishop, to the See of Rochester, in 945. During his episcopate (Elfstane died in 984), a rich man at Meopham, named Birtrick, with the consent of Elfswithe, his wife, gave at their deaths all his land at Snodland to St. Andrew's Church, at Rochester. These lands continued thus down to the Domesday survey in 1080. Soon after this, Bishop Gundulph, following the example of Archbishop Lanfranc, separated his

possessions from those of the Rochester Priory; the Manor above, with that of Holborough, remaining to the Bishop.

Bishop Hamo de Hethe, in the year 1323, re-built the mill at Holborough, with timber from Perstede (probably Bearsted), at the cost of £10. At this period the Bishop had a park here. These possessions, as with the Bishop's old palace at Halling, passed, by lease, to the Dalyson family.

At the Manor called Court Lodge lived a family named Palmer. Several members of it lie buried at Snodland Church. Thomas Palmer, who married the daughter of Fitzsimond, died in 1407. The epitaph over his tomb has perished, but Weaver happily preserved it. It reads as follows:—

Palmers al our faders were;
I, a Palmer, livyd here,
And travylled till worne wyth age.
I endyd this world's pylgramage
On the blyst Assention day
In the cheerful month of May,
A thousand wythe fowre hundred seven.
And took my jorney hense to Heven.

The members of the Palmer family became owners of Luddesdown Manor. The West window, of modern stained glass, in Cuxton Church, is to the memory of Lady Sophia Palmer, daughter of Lord Romney. The above family were succeeded at Court Lodge by owners of the name of Leeds. William Leeds lies buried in the church. A brass with his arms, a fesse between three eagles, was affixed to his tomb. It has been torn away. The property passed, during the reign of Charles I., to the Whitfields, of Canterbury, from them to a Mr. Crow, then to the family of May, of whom previous mention is made.

Veles is another Manor, which, in the reign of Edward I., was held as half a Knight's fee of the Bishop of Rochester, by John de Pevenashe, John Harange, and Walter Lad, as co-partners or trustees. In 1347, Richard Pevenashe, John de Melford, John Lade, and Richard le Veel, paid this aid. Afterwards is appears to have come completely into the Veel family. The name

in successive deeds is given as Le Vitele, and in Latin as Vitulus. On this family becoming extinct, the property passed into the possession of Blount, then to that of Turveye, whose heirs in the latter end of Henry VIII. leased it to Richard Harvey. It passed by sale to Mr. Crow, and from others to the family of May, Mr. John May, the owner of the " handsome newly-built house " at Holborough, being the owner at Hasted's day.

Holloway Court is another seat in this parish. Henry de Holeweye paid aid for this land about 1220. His descendant, William, possessed it in the 30th year of Edward I. From this family it passed to that of Tyghlman, who were owners of it in the reign of Edward III., 1327-77. Many members of this family lie buried in this church, of which mention will be made later. Their arms were as follows:—Per fess sable and argent, a lion rampant regardant, double queved countercharged, crowned. These arms were also beautifully painted in very old stained glass in the windows of their house at Holloway Court. What may have become of this glass is unknown to the writer. Richard Tighlman was the owner in the time of Henry IV. In his descendants it continued down to Richard Tighlman, Esq., of Snodland. He was twice married. By his first wife he had a son named Francis; by his second wife two sons, the eldest named Whetenhall Tighlman, succeeded to part of this estate. It continued in the hands of this branch until about 1680, when it was sold to the Marsham family, of Cuxton. The son Francis, by the first wife, resided at Holloway Court in the reign of James I., but he died without issue. He passed his estate, by sale, to a member of a Devonshire family named Clotworthy, who gave it, by will, to his sister's son, named Williams. The latter sold it to Richard Manley, Esq., who resided there, and dying in 1684, lies buried in Snodland Church.

A daughter of the above finds mention in the Archives of St. Nicholas Church, Rochester, as being the wife of a city dignitary.

This estate again passed through several hands to Thomas Pearce, Esq., a Commissioner of the Navy. His sons and co-heirs, Thomas Best and Vincent Pearce, sold it to Mr. John May, whose son, of "the handsome newly-built house," appears to have become the possessor of the greater part of Snodland.

"So quickly changes the earthly possessions of man."

Of the descendants of this old family of Tighlman, the writer was indeed greatly pleased to read the following notice which is fixed in the tower of Snodland Church:—

"Sidell Tyghlman, of U.S.A., gave liberally to the cost of these bells in memory of his ancestor, William Tighlman, of Holloway Court, Holborough, April, 1920."

In 1678, Isaac Tyghlman received a large grant of land from the Crown in Maryland, U.S.A.

To be buried in ye Parishe Church of Snodland before the Crucifix. William Tyghlman, 1540.

It is indeed deeply gratifying to find that this old family connection—dating back in this ancient home at Holloway Court, Holborough, from about 1350—has been so recently renewed by their descendants in America, by the above recorded gift. But the link comes closer yet. Benjamin Chew Tyghlman, the present owner of the lands above noted, was in Snodland during 1923. And the chain of this long, enduring, and affectionate connection draws yet touchingly nearer. Very recently, two children of the American descendants were baptised in the old Church of Snodland.

The reverent and contemplative mind will dwell upon this really wonderful family record with feelings that are deeply touched. For the same old Norman Font which ministered to the children of their ancestors in this ancient Church, nearly 600 years ago, has again ministered in re-uniting, in spirit, the family cord that stretches its long vista down through all these past centuries.

In imagination he can, indeed, almost hear the beatings of its spiritual wings as the strings of its blood affections vibrate across the dividing seas.

There is, however, one feature attaching to Snodland which, happily, is unusual and peculiar to the town. The County of Kent is wonderfully rich in its architecture and historic buildings, bearing as they usually do, their enduring links with the past. Apart from its church, Snodland, unfortunately (as far as the writer's researches go), retains not one other really ancient building. This fact should add to her reverent pride in this enduring possession.

Until paper making, followed by the cement industry, came into being, the history of Snodland ran on the lines usual to a country parish, agriculture being its chief occupation.

It sometimes happens that an heir arises to an ancient home, who appears to possess but little imaginative reverence for its past. Sometimes it arises from its passing into other hands, who have no blood tie to the old family connection. If Snodland had but preserved Holloway Court with its quaint architecture and beautiful old windows with its stained glass, it would, to-day, be the object of her reverent pride. But alas! it has gone beyond recall, and its sanctifying influence to-day rests largely on its age long memory yet revered across the sea.

Contests arose between Birling and Snodland, as to which parish should claim the tithe formerly paid to the now extinct churches of Paddlesworth and Dode. Each parish naturally wished to gather into its own particular garner these very helpful sheaves. It is believed that from this cause the changing of the name of Punish-hill, to Holly or Holy-hill, probably arose.

The Rev. Canon Henry Dampier Phelps, M.A., was Rector of Snodland, 1804-65. Apparently, he was a man who rightly believed in the observance of law and order. In this respect, by aiding the police, then a newly-formed body, he aroused the animosity of those more turbulent spirits, betwixt whom and the law an abiding great gulf ever appears to stand fixed. And Canon Phelps, according to the story, as told by the late Mr. C. H. Fielding, once had a very narrow escape from death in consequence.

Mr. Phelps and the then Rector of Wouldham, were firm friends, and frequently dined together at their respective homes.

Unlike the sons of Anak, Canon Phelps was a man of rather diminutive stature. He was also, apparently, a magistrate, and as such, signed the needed warrants to search the houses of suspected persons, etc. In addition to Mr. Phelps' modest stature he had, according to Mr. Fielding's narrative, a peculiarity in his method of walking, a kind of shuffling side-long gait. It will be remembered that Mr. Winkle's horse, on his celebrated Pickwickian journey, exhibited a like behaviour in crossing Rochester Bridge. Among the rough and undesirable part of the inhabitants of Snodland in those days were to be included a gang of smugglers, and the combined rough element plotted to take the Rector's life. Canon Phelps, on his return from Wouldham, usually crossed by the ferry and walked home along the river bank. Having, however, on this particular evening, some business in Rochester, he walked from Wouldham to our ancient City, and then returned home through Strood, Cuxton, and Halling. And truly fortunate for the rev. gentleman it was that he did so.

Dwelling in Snodland, at the same period, was a tailor, who, both in build, walk, and manner of gait, very closely resembled Canon Phelps. This very unfortunate man was, presumably, walking home by the river bank on that fateful evening. The waiting villains, mistaking him for the Rector, fell upon him and promptly threw him into the river, and he was drowned. The body of the unfortunate tailor was recovered from the Medway two or three days later, but his assailants and murderers, apparently, were never discovered.

Mr. Phelps buried this poor man in the churchyard, quite assured that he had been made his scapegoat at the cost of the unfortunate tailor's life.

Cycling through Snodland over forty years ago, the writer noticed an upright inscribed stone standing in the hedge. What was then fields and hopgardens, is now

a long stretch of houses. Visiting Snodland recently for the purposes of this paper, he saw this stone when pointed out by a friend, now stands by the brook arch on the east side of the Malling road. It records the tragic death of a policeman named "Israel May, who was foully murdered at this spot." This dreadful occurrence took place in 1873. This policeman had warned one of these men—a notoriously rough character, named Atkins, who among other offences, was much given to drunkenness—that if he found him again offending the law, he would be punished. May found him under those conditions near this spot, where the Birling stream passes under the road. Both were very powerful men. The dead body of the policeman was found in the hop garden in the morning, and the evidences were present of a very fierce struggle. The offender hid himself in the Malling woods, but gave himself up after two or three days. He escaped the capital punishment, but was sentenced to fifteen years' penal servitude. This man Atkins was of a kindly nature usually, but of a fierce temper. His father had been convicted of murdering his wife. His son inherited a fatal legacy.

The Rev. J. G. Carey, who succeeded Canon Phelps in 1865, left a series of notes on Snodland Church and the parish events. From these the following entry is taken:—

> August 28th, 1873. Nearly everyone in the village attended the funeral of P.C. May, murdered on the 24th of August. Huge congregations attended the following Sunday evening. The people overflowed into the Churchyard.

The above two instances justify the late Mr. Fielding in his description of the criminal section that then afflicted Snodland.

Canon Phelps, who was Rector for 61 years, did good service to Snodland, and spent liberally for the good of the parish of his own private means. He lies buried near the churchyard cross, which is built on the ancient steps of the old market cross. His tombstone is the most modest of all lying in that God's acre, for it is small in size and bears no inscription but his initials.

There is a stone recording a somewhat similar crime built into the wall near the Bull Hotel, at Wrotham. "A tear of regret to the memory of Lieutenant-Colonel Shadwell, who was murdered at Wrotham, June 1st, 1799; by the Rev. William Cole."

The Colonel, suspecting two men who were walking along the London Road, to be deserters, questioned them. Being impertinently answered, he " collared " one of them, and demanded to see their furlough. The ruffian replied: " I'll show you my furlough, and be d——d to you," and drawing his pistol, shot the Colonel through the heart. A farmer pursued them, a sort of duel taking place. Both were ultimately captured, and suffered the penalty of the law. Bib: Cantiana, pp. 331-2.

The tombstone to the policeman, Israel May, was erected by public subscription. It stands near to the north wall in the churchyard. The stone was ordered from a Suffolk firm of monumental masons. Very curiously it was either lost or stolen from Bricklayers' Arms Station. Claim was made for its restitution, and another stone was supplied.

Another item that one reads with surprising effect is that when Mr. Phelps had the old market cross steps removed from " opposite Veles," to the churchyard, his parishioners interpreted it as being " a step towards Rome! " Whether " the step to Rome " lies nearest " Veles " (Brook Street) or to the churchyard, is beyond the writer's geographical powers to say. The base of this cross is its only truly ancient portion.

The ancient road from Strood to Town Malling was but a sort of rough bridal road, much of the type of the old Pilgrim road passing through Upper Halling. A section of this old road may be seen in situ, overgrown with scrub and bushes. It lies on the west bank of the road leading from the L.C. and D.R. bridge as the latter line turns from the Cuxton Road towards Bush and Sole Street. Its termination is at the junction where the new and old roads now join. Towards the cost of construction

of this "new turnpike road" the Trustees of Strood voted the sum of £100 in 1825.

The old medieval stone bridge of Rochester, demolished in 1856, was only 14ft. wide. The High Street of the towns in 1825 was not much wider.

For a number of notes in this and the succeeding paper the writer is indebted to the Rector, the Rev. C. de R. Wall, M.A., and to Mr. Tom Hilder.

SNODLAND *(Continued).*

"And he gathers the prayers as he stands,
And they change into flowers in his hands,
Into garlands of purple and red;
And beneath the great arch of the portal,
Through the streets of the City Immortal
Is wafted the fragrance they shed." *Anon.*

THIS Church is dedicated to All Saints, and though altered—and in cases, probably without sufficient care and reverence for the reverent preservation of its ancient architecture and history—it yet remains an edifice of which Snodland can justifiably feel proud.

As previously quoted, there were gifts of lands, 838 A.D. from the Saxon Kings Egbert and Ethelwuff. These lands were given to Beormod, the Bishop of Rochester, and they were given for religious purposes. To the above lands were added those bequeathed by Birtrick and his wife—"the rich man who lived at Meopham." These latter lands were lying in Snodland.

It is quite reasonable to assume that a Saxon Church was erected—in all probability on the spot, or near by, now occupied by the present Church. That no vestige of it exists is not to be objected to, as those early Saxon Churches were often constructed of fragile materials, such as timber and wattle, and, therefore, would not endure, and the frequent incursions of the Danes must be noted. In the Domesday survey it is recorded that the Bishop of Rochester held "Esnoiland . . . The arable land of six carucates." "There is a church and five servants, and three mills of forty shillings." Here is historical evidence of its existence in Norman times—in support of which the fabric itself carries present-day proof. It also paid the usual chrism rent of nine Denarii (the old English penny) to the Church of St. Andrew (the Cathedral), Rochester. The churches

in our near neighbourhood are few which contain so many Roman bonding tiles as may be seen in the outer walls of the Church of Snodland. Though the Norman features are lessened in number far more than judicious treatment in the past might have secured for them, it is gratifying to know that Snodland Church retains the very interesting remnants that it yet possesses.

The predominant part of this old work is of the decorated period, which lasted for 100 years from the beginning of the 13th century. Here, therefore, lies a series of accumulated ancient work, dating back to a very respectable antiquity. The remains of Roman villas were discovered near by. It is gratifying to record that at the restoration effected fifty years ago, badly thought out as some of it was, the new work was a careful copy of the old.

The Church is a fairly spacious edifice, a well-conceived building for a country church. Its interior lighting is rather subdued, and possibly borrows some of its dimness from the dark-coloured timber of its saddle-back roof. It consists of nave, north and south aisles, and a chancel. The walls of the latter, particularly on the north side, have shown rather marked settlement, helped by the neglect of laying foundational footings when the ancient builders first erected it. Its west doorway is a very interesting specimen of the work of the old craftsmen. The roof, as a line of brick and stone markings show, has been enlarged considerably from a former line and gradient. The tower is a fine old structure, with an elevation rising to 80ft. It stands at the south-west end of the Nave, the porch under being lighted by a trefoil window. There are two oak boards on the wall of this porch. They may have formed a part of the ancient rood screen, for a show of old colouring may be detected upon them. There is also a marble tablet in its west wall, but all lettering has perished.

There were five bells, to which a sixth was added in " glorious memory of those who died for their country, 1914—18." The old five bells were restored and re-hung

on a girdered steel frame, which holds a promise of lasting endurance. The substantial financial help given towards the bells by Mr. Sidell Tylghman, of U.S.A., bears mention in the preceding paper.

Above the south entrance is the old chamber for the priest; a fireplace, some glass in windows, and the iron pins upon which the shutter hinges swung, yet remain socketted in the stone. This still retains two massive oak seats, formerly used by the priest. The old oaken beam, hollowed to carry the ancient lock, also remains affixed to the chamber entrance door. The tower possesses a good old clock, from which the hours are struck upon one of the large bells. The ancient west door of oak plank construction, is in this chamber.

The Font, which has a balance weight to the cover, appears to be a mixture of Norman in part, combined with later work. It is octagonal in shape. Its place is in the baptistry, at the north-west end, under a two-light window of stained glass, an angel in each holding a shield, with wording. One refers to Holy Baptism, the other to the Blessed Trinity. There is a large west window which was restored by Mrs. Hyde, in 1892. It is of three lights.

The pillars supporting the arcades, which are 13th Century work, are circular and well-proportioned. On the middle pillar on the south side is an old etched Calvary. Its controlling lines, happily cut into the stone were covered over by coats of whitewash, etc. For centuries unknown, it became revealed in about 1869, and its colours were filled in. The only instance in inscribed lines, condition, and position, that the writer has yet seen.

The ancient Rood Loft stood out a space from the chancel arch (a side chapel in all probability being underneath), with the crucifix as its centre, and with the figures of the Virgin Mary and St. John on either side. The marks of its standing place are clearly discernable on the side pillars. Below and supporting it was the screen. Parts of the screen are worked into

the inner porch door. In the south wall are two doors, the lower lying nearer west than does the upper. The former opens upon the steps leading to the Rood Loft, and the upper door opened apparently direct upon its platform. From the rood was read the Gospel; and the platform also probably served the purpose of a pulpit. Very few seats or benches existed in the churches in those days. Of the rood itself no vestige now remains. What is not realised in the greater spirit of toleration which exists to-day is the lamentable spirit of intolerance, which bitterly divded the religious convictions of the period leading up to what is called the " Reformation " by some, and the " Deformation " by others, then and long afterwards.

The incumbents of the churches were called upon to destroy these Rood Lofts, under penalty of imprisonment. Many of the clergy endured this punishment and also the deprivation of their livings, rather than commit an act which they regarded with pure conviction as a deed of great sacrilege. When Henry VIII. repudiated the Authority of Rome, 1530, the Church—up to 1603, the death of Elizabeth—had no rest, by reason of the rise and fall of opposing forces and convictions. What, apparently, brought no trouble to the elastic conscience of the " Vicar of Bray," was a matter of the deepest mental suffering to others. Among the Kentish clergy who signed the Renunciation of the Papal Authority, was Richard Green, Curate of Snodland; John Buttyl, Rector of Cuxton, and Thomas Snydall, Vicar of Halling, Robert Truslowe, Rector of Snodland, 1530—65, who, as a pluralist, was also Rector of Halstow. Mr. Fielding spells this Rector's name as " Truelove "; but Mr. Leland L. Duncan reads it as above. The writing on these old MSS. can be very easily misread. During this troubled period there was a great orgy of destruction, which brought the loss of untold artistic treasure, as it was vented on all such things as carved figures, paintings, tombs, vestments, etc. " The property belonging to the parishes during the centuries before the great spoliation

was enormous," writes the learned Dr. Jessop (pp. 51-2, Nineteenth Century, January, 1898), "and was always growing. It consisted of houses and lands, of flocks and herds, of precious jewels and costly vessels of silver and gold, of ornaments and church furniture, of bells and candlesticks, crosses and organs, and tapestry and banners, of vestments which were miracles of splendour in their colours and materials, and in the incomparable artistic finish of needlework, fine linen and veils, carpets and hangings . . . and service books. . . . All this immense treasure and wealth was strictly the property of the parish." "O liberty," exclaims an old writer, "what crimes have been committed in thy name!" A like moral guilt lies upon bigotry, be it of either side.

In Tewkesbury Abbey—the abbey of "John Halifax, gentleman"—is a canopy over the tomb of Hugh le Despencer. Of such delicate beauty is the exquisite carving of this stone work, that one looks upon it with wonder and admiration. Its filmy delicacy, its beautiful lines and graceful curves appear almost as if it were the deftest work of a lady's hand, traced and worked out in silk. It is, indeed, a veritable glory of the ancient craftsman's patient art. Alas! it was largely slashed into fragments by the vandal hands of the sectarian bigotry of that or the Commonwealth period. There it remains in enduring protest against such crime as long as that venerable abbey shall stand.

At Hollingbourne Church—then mercifully hidden and preserved—is an altar cloth. Words fail to describe the wonderful beauty of its design, colours, and the patient labour of its superb needlework. Inspection of these salved treasures will best emphasise Dr. Jessop's words. For examples of the books and MSS., let the reader who can do so inspect the illuminated specimens in the King's Library, British Museum. To this may be added the reading of *The Monastery*, and *The Abbot*, by Sir Walter Scott, where one may grasp the sense of the spirit which prevailed. This is an excursus, but it has its lessons and its warnings. The value of

these lost treasures to-day would pay the ransom of a nation! But, alas, these things are beyond recall. Such are the penalties when bigotry takes the place of calm reason.

There are three brasses in the floor of the south aisle, of which record will follow. Another to a member of the Tylghman family lies near by. There are also two others to the memory of two ladies.

The west arch appears about 15th century work. The vestry is modern, and was the gift of Mr. John Baker, who died in 1868. Above the door in the south chancel wall, leading to this vestry, is the upper part of a beautiful ancient window. Its glass is gone, and the lower portion has been cut away to admit of the doorway to the new vestry. The organ cramps the space, making it impossible for the choir to march out other than in single file.

The east window was the gift of Canon Phelps. It is crude in colour, and has been described by a writer as "ugly, but one has seen worse." This is very faint praise, and little, indeed, can be added to it. Originally the chancel was lit by the east window and six other small side windows. When the south wall was cut for the organ, one of these windows was cut away. On the north side of the chancel is a very ancient window of great value. The old parts are 15th century work and of excellent quality. In the centre is a very grotesque face of a man. There have been added nineteen pieces of new glass to restore lost parts. Next to the above is a window which dates back to over 600 years. It is described as "Quarry work with a stalk and leaf, with double and complete surrounded outlinery, thick and thin, dating about 1305. . . . The rest is made-up fragments of broken windows." The next window, third one, is 14th century, its figure is that of our Lord in the act of blessing. It contains in one light the arms of Eleanor of Castile, wife of Edward I. Play on the word Castile may be noted by the insertion of castles in the shield, and in the other are the lions of England of this period. The lines in this

window are rather rare. The top little picture has the face of a Royal Lion of 14th century. All the above windows are of great value, interest, and excellence.

The south windows were presented by Mrs. Eustace Hook. They were made by Hughes, the subjects being, "An Angel Offering Incense," and "The Good Shepherd." In the vestry is an old window, given by Canon Phelps. In the east wall of the north aisle is a window known as the "Palmer" window, which is thought to be the gift of that family whose curious epitaph is quoted in the opening paper. Its date is given as 1380, and it is stated to represent St. Matthew. Its yellow tone is both fine and remarkable. It is described as "An Angel in a foiled window, having a delicate hatched leaf ground work." The two lines have delicate deviced quarries (squares?) relieved by a figure with shell in headgear in one case, a Palmer, and in the other by a figure in bishop's robes. The first is regarded as St. James the Great, the other possibly St. Matthew, or St. James, the first Bishop of Jerusalem. The border pieces are relieved by blue and ruby, part of the latter colour being modern.

Another window of two lights was erected in 1840. It is to the memory of Captain Roberts, R.E. The following window treats of the Crucifixion and Resurrection. It was erected to the memory of Archdeacon Carey—a former Rector. The fourth window was presented by four ladies of the Poynder family. The windows in the Baptistry and west wall are already described. The window in the south-west consists of two yellow lights bearing the words, "Let the people praise Thee, O God."

The south aisle window is of plain glass, some of which is old, the rest modern.

The second in the south wall represents St. Peter with the keys, and St. Paul with the sword. This was originally the south-east window. A lot of this glass is modern.

The third is a beautifully executed window, it was

placed—as a brass records, to the memory of Ann Roberts, who died 18th May, 1881. The south-east window (over vestry doors) has been already noted. Its fine tracery would have been destroyed at the building of the Vestry, but, happily, the Bishop refused to sanction its demolition.

Brasses.

South aisle:—

"Pray for the Soules of William Tighlman, the elder, and Isabell and Joan, his wives, which William deessyd the xxvii. daye of August, Anno Domini, MCCCCXLII., on whose soules Jesus have mercy.

As you are, so was I,
And as I am, so shall you be."

Below is the family crest. It is the same as is used by their descendants to-day.

On the floor, by the vestry doorway, is a brass in good preservation. It bears the figure of a man from whose mouth issues a scroll bearing the following appeal: "Jesu, Mercy; Jesu, Mercy; Jesu, Mercy." It is to the memory of Roger Perot, who died xvii. Septr., MCCCCLXXVI., "On who soul may God have mercy." Mr. Fielding gives John Perot as Rector, 1464-99. The figure is dressed in the fashion of a layman.

There is a brass in the chancel in reverent thanks for the safe return of his two sons from the South African war. It was erected by the Rev. J. Bingley, then Rector, in 1902.

On the south floor is an ancient brass—outside the Communion Rails—of a man, full face, in civil dress, and of his two wives in profile in veil head-dress and gowns. Its date is about 1530. The name plate is missing.

Note.—The above brass appears to have been missed by Thorpe. It may have been lost and then found and replaced, or possibly covered by some erection at his visit.

There is a stone in the north aisle bearing arms and crest. It records the death of John Walwyn, who was Rector, 1681-1712. He died at the latter date. Above this stone, on the wall, are two fine brasses, which appear to have been replaced there in modern times. The first is the headless figure of a man in civil dress. The head was

in position when Thorpe copied its inscription. It records in Latin that:—

"Here lies John, son of the Lancastrian Herald King at Arms, who died the 10th day of the month of June, 1441. May God have mercy on his soul. Amen."

The connection of the above, and of Eleanor, the wife of Edward I., with Snodland, has not been revealed, but there are the memorials.

There is a stone in the north aisle to the memory of Martha, eldest daughter of John Baynard, late of Shorne, in ye County of Kent, gent. As a widow, she married Richard Manley, of Holloway Court, by whom "shee left issue surviving her. Shee dyed ye 29th March, 1682, and in ye 58th yeare of her age."

There was a brass, which has disappeared, to the memory of her husband. Thorpe records his inscription in Latin, "Richard Manley, Knight, who died the 29th day of April in the year of Salvation, 1684."

A stone shield records the death of Sam Lee, August 15th, 1852, aged 26 years.

A brass J. † M. (Jesu Mercy):—

William Lee, of Holboro Court, J.P., and D.L., was M.P. for Maidstone for 17 years. He died, September 29th, 1881, aged 80. Also Christiana, his wife, died December 14th, 1871, aged 70. "This brass is placed in loving remembrance by their only surviving child, Sarah Smith, The Gleaning, Rochester, and her eldest son, Samuel Lee Smith, Larkfield."

There is an ancient brass in the aisle, inscribed in Latin (as translated):—"Pray for the souls of Edward Bischoptre and Margaret, his wife, which same Edward died on the first day of September, and the lady, Margureta, died the 16th day of November, 1477, on whose souls may God have mercy. Amen." The man is in civil dress and pouch; the woman in butterfly head-dress and close fitting gown, both side face.

Weaver records the following brasses, they are now lost. His book was published in 1631:—

1. William Lye, Rector of Northfleete, 9th January, 1391.
2. Thomas Breedon, and Joan, his wife. . . . 1511.
3. Here lyeth Richard de Hunt, late servant to my Lord of Canterbury, William de Wareham, and Jaone, his wife; which Richard died . . . 1518, and Joane, 1531.
4. Here lies William Hesilt, a Baron of the Exchequer of

our Lord the King, who died April 9th, 1425, and Agnes, his wife, on whose souls may God have mercy. Amen.

5. Here lies Alice, formerly wife of William Wangeford, who died on the Monday next after the Sunday in branches of Palms, 1421. (Palm Sunday).

6. Here lies Sir Peter de Lacey, formerly Rector of this church, and Prebendary of Prebend of Swerdes, in the Cathedral Church of Dublin, Oct. 18th, 1375. Death is the path of life.

7. Here below the step before the altar li William Rikhill, Knight, eldest son of William Rikhill, soldier, and Katherine, his wife, who died 27th August, 1433, which same William died . . . day . . . 1400. On whose souls may God have mercy. Amen.

Note.—There is a fine full length brass of a man in armour of the same name in Northfleet Church. Weaver states that Rikhill, the elder, was "one of the King's Justices, an Irishman born, the vehement urger of accusations against Thomas of Woodstock, Duke of Gloster, and Thomas Arundale, Archbishop of Canterbury, 1374, died 1414."

8. Here in church porch lyeth buried William Alisander, who gave a weekly stipend of bread to the poor for ever, and died 1469.

9. Here lyeth John Pole, sonne of Henry Pole, of Hartington, in the County of Darby, who deceased 1487.

10. Here lyeth . . . Palmer, of Otford Esare, died 1407.

11. In this grave lies the body of Richard Dauy, Knight, and Margery, his wife, formerly Jester of our Lord King Henry VI., died 15th March, 1491.

11a. Pray for the soule Mawd Douay,
Whose corpe under do ly,
She was dawter of William Duay,
On whose soule Jesus have mercy
I pray you al for cheritie
Say a Paternoster and Ave,
Say a Lord's Prayer and a Hail, Mary.

Few churches possess such a number of ancient brasses as does Snodland, and the above record of those lost are of the greatest interest. As those of to-day stand indebted to Weaver and Thorpe, so will it, in the future, stand to those who labour in the same fields to-day.

These old inscriptions were in Latin. The reader will frequently note that the ancient parson had the courtesy title of Sir. As a matter of fact this claim has never been repealed.

In the south porch is a framed illuminated list of Snodland's Rectors. Mr. Fielding quotes the first in 1257 as Benedict de Snodland. The first on this framed list is dated 1274, Sir John de Eastwood. It contains 43 names. Mr. Fielding's list consists of 53 names.

There are possible clues to the Alisander brass in marks of a small brass with shield, left on the east wall of the porch. Also on the floor behind west cupboard is a piece of Purbeck marble with rough edges, and a raised carved floriated cross. Outside the west porch is a top stone of another grave with marks of a former brass. Both are probably parts of top stones from graves in the church.

Some of the old twelve crosses—originally cut for the bishop to touch during the consecration of the church—have been discovered. Others may be covered by coats of plaster. Respecting the Tylghman family, the earliest registers go back to 1540. It is interesting to note that two of those children, 1584 and 1586, bore the Christian names of Lambart (?) and Lambard. It implies family connection with the Kentish historian.

The altar vessels date 1841. The old oak chest is interesting. It possessed three padlocks, and the slanting shoot for receipt of its cash offerings is very ingenious in its safeguarding design.

In the churchyard, under the S.W. wall, is an altar tomb dated 1695, and a tombstone near by bearing a rounded top, has a crudely carved face; stones of this period are generally grotesque, and bear the date near to the one in question, which records the death of John Barker, in 1720.

From Old Snodland Wills.

To be biried in ye porch at ye west dorr of ye Chyrch of Snodlând, also to the making of the sayde porch IIII. marks of money.—Thomas Bennet, 1461.

Lego reparacioni insule ex parte boraili unum quartermun ordei. Thomas Usher, 1462.

I will yt myne executors by a stone to ley on my grave wtin a yere after my decaise. Also I will yt ye best crosse in Snodland Chirch be a mendyd on my cost. Also I bequeyth xs. to bye a pyx for the blessed sacrament in the sayd chirch. My tenement Bottelers to be sold, and with part I will there be boughte a chalesse for the Cherche of Snodland.—John Pole, 1487.

Reparacioni murorum cimiterii vid.—Thomas Stalworth, 1497.

Ad sustentacionem de la yeueale in Holborrowe duos modios ordei.—Margery Canon, 1503.

An honest prest to syng in Snodlande Churche fro the day of Saynt Gregory unto Easter holydayes be doon to the valor of xxs. by descretion of the parson of Snodland or his deputie. To amendying of on gutter in Snodland Church xiid.—Walter Andrew, 1532.

To William Canon, my brother, vmh bricke and the hewed tymber.—John Canon, 1534.

To be buried in ye parishe Churche of Snodland bifore the crucifix.—William Tyghlman, 1540.

An obit yerely in the Church of Snodland. To the priest viid., to the Clerke iiiid., for two tapers xiid., and for the people ringing xiid., and the rest to the poor people. If the same obite by order of law be abrogated hereafter, then the money among the poor of Snodland for ever.—Allen Wood, yeman, 1556.

Note.—The last clause indicates the anticipated changes.

Ricus Cannion left profitt of two acres one rodde and dim land. One acre at Moxdall, the other at Landcope, rode and a halfe at Bronghill, for bread, etc., All Soules Day.

Agnes Stenning, house and land, late Lucks, to kepe a yearly obite. Page 50 *Customale.*

Stephen Wadman, vs. yearly obit for ever. Barley to maintain it, to be delivered to the Parson and Church Wardens.

xls. to be added to iiiil. by John Cannon to keep a yearly obit for ever.

John Springfield. An obit to be kept by his son George and his heirs in the Church of Snodland for ever, 1 bushell of wheat and 1 bushell of malt to maintain it.

Thomas Fletcher Waghorn, the pioneer of the Overland Route to India, whose finely sculptured statue—in a spirited pose that bespeaks the nature of the man—stands opposite the Gibraltar, at Chatham, lies buried here. In the Church is a biographical monument recording his life, his achievements, and his death. He died on January 7th, 1849. The monument was erected by his widow, who died January 19th, 1856.

Bequests.

To be buried in ye porch at ye west dorr of ye Chyrch of Snodland, also to the making of the sayde porch iiii. mark of money. Thomas Benet, 1461.

Thomas Usher, 1472.

For the illustration of Snodland Church, the writer is indebted to Captain J. B. Hewitt, R.N.

Paddlesworth ended, as a church, about 1659. Dode was rather subordinate to Paddlesworth. Both, for civil purposes, have been attached to Snodland.

The earliest Rector of Paddlesworth hitherto known was John Rowe. He was succeeded by Walter de

Chesterfield, 1319. Its last known Rector was Edmund Aldley, who was appointed in 1623.

Dr. Harris gives the original name of Paddlesworth as Paulsford. The probable decay of the church came with the disuse of the old Pilgrim Way.

The writer wishes to record his best thanks to the Rev. C. de Rocfort Wall, M.A., Rector, for very sympathetic help, and particularly for the loan of his collected historical notes, which are shortly to be published. He would also wish to thank Mr. Tom Hilder.

Kent Fines.

Snodland.

Westminster. Octave of St. Hilary, 1312.

Between Philip de Pouenisshe, plaintiff, Reginald de Boclonde, defendant. 1 messuage, 1 carucate of land, 7 acres of meadow, 40 acres of wood, and 13s. 4d. rent, with appurts., in Snodelande, Berlyngg, Padelsworthe, and Dodechirche. Right of Reginald de Boclonde. For this admission de Pouenisshe retains his interest for his life, and his immediate heirs, failing which, it falls to de Boclonde.

p. 345, *Kent Arch.*, Vol. XI.

Ditto. Octave, St. Martin, 1313.

Between Walter de Huntyngfeld and Johanna, his wife, plaintiffs, and Walter le Lad and Johanna, his wife, defendants. 8 acres of land in Padelsworth, Berlynge, and Snodiland, 10d. rent, and rent of 1 hen and 8 eggs.

The defendants admit rights of plaintiffs, and receive £20 for the concession.

p. 355, *Ibid.*

BIRLING.

"Oh! the glory . . . . the freshness of the fields and woods, stretching away on every side and meeting the bright blue sky; the cattle grazing in the pasturage; the smoke that, coming from among the trees, seemed to rise up from the green earth; the children at their gambols down below—and all, everything, so beautiful and happy." "Old Curiosity Shop," *Charles Dickens.*

"By bearing arms on a shield and adorning the crest of the helmet with some device, the warrior in the Middle Ages collected his forces in the field and exhibited to his enemy evidences of his valour."

Preface: "Boutell's Heraldry," *Stephen T. Aveling.*

THE parish of Birling is stated by Hasted to have derived its name from the plentitude of its pasture land. But his quotation from Domesday does not give the arable portion. Modern authority states its parochial area to consist of 1,918 acres. Dr. Harris writes of the uncertainty of ancient measures of land definitions: as to what quantity of land in feudal times made up a "knight's fee," also of how many knight's fees made up a barony. The "common opinion," he stated to be that "thirteen and a half knight's fees made up a barony.

The ancient words "carucate," "sulinge," and "plow-land," were held to mean 100 acres of land, this quantity being estimated as much as a team of oxen were anciently computed to plough in one year.

But the King called up as "barons of Parliament," the men he thought best, or most favoured; or, better still, he possibly considered those to be best who best considered the king? Men who held large estates were often not called; and some who owned far less land were summoned to Parliament. Thus, in the *Red Book in the Exchequer of Edward III.*, Walter de Maney held twenty knight's fees. He was not summoned. So with Walter de Mahull, who possessed thirty; John de Port, with fifty; and yet Roger de Leybourne, with two knight's fees, was called, and the others left.

BURLING CHURCH OF ALL SAINTS.

Thus possession of no given quantity of land can be asserted to have constituted a man to be a " baron of Parliament," unless called by the King's writ of summons.

Of course, Birling has had its variants of spelling. Dr. Harris gives us Bearlinges, and Berlinges; Mr. Fielding, Berlingas; whilst the *Registrum Roffense* renders it Birling, as it stands to-day.

Hasted states Birling to be about three miles square, lying in an obscure and unfrequented country at the foot of the chalk hills called " Birling hills," over which it extends to Punish or Povenesse, mentioned before in Snodland. It also extends to an estate named Boghurst. On this latter estate resided in 1272-1300, Walter, the son of John de Bogehurst, who also held lands of the Bishop of Rochester near to the latter's park in Snodland.

Readers of these articles will find the name of this old family in various parishes in our locality. At Frindsbury, some of its later descendants resided till the last century. At the south door of this church lies their family tomb. In 1533, John Bogherst left to Luddesdown Church " a new torch to y value of vis. viiid "; and in 1739, Binney Farm, at All Hallows, the loneliest farm in " the island "—near the Thames mouth of Yantlet Creek, was tenanted by a family of this name. They evidently resided there—judging by the All Hallows Registers—for a long series of years, for early in the 19th century one of the family, staying at home whilst the other members were visiting at Stoke, was, on their return, found foully murdered; his dead body lying under one of the avenue trees leading up to the farm.

The late Mr. John Simmons, who was the former proprietor of the drapery firm now Frank East, at Strood, bore blood relationship to this old family. His name was John Boghurst Simmons. The names of " Jane and Maria Boghurst, Gentlewomen," are recorded in a local Directory as living at Home Street (the Red House), Frindsbury, in 1867. The name of this very ancient family, unfortunately, no longer appears in our local Directory.

The soil of Birling is varied in character—sand, and rich dark moorland which is very fertile; near to, and up the hills, chalk and flint; above, a heavy red earth, much covered with flints.

The village lies low on the southern part; Birling Place, the more ancient home of the Nevills, lying between the church and the foot of the hills. Some remains of this old mansion were left, particularly a gateway of stone, in Mr. Hasted's day, which, he states, remind us "of its former condition." It is now used as a farm house, the family afterwards residing at what is now known as Comford; but it has been known as Comport and Comfort. The last is truly an appealing name. This mansion stands a mile eastward from the more ancient seat. At this latter place, in 1589, died Henry, Lord Abergavenny. "It is now," writes Mr. Hasted, "only a mean farm house, and was it not for this noble family, this parish lies so obscurely that it would hardly be known to any one."

But the eyes of Mr. Hasted missed many things in nature, for many things of great value and beauty do lie obscure to many eyes. Birling is a very beautiful and interesting village. It has a wealth of noble trees, glorious landscape and health-giving hills.

In Oxfield, adjoining the churchyard, many old foundations have been, from time to time, turned up by the plough. When the Nevills, who were powerfully placed and connected, resided there, it was probably in a very flourishing state.

The parish of Birling was anciently contributory to the ninth pier of Rochester Bridge, and in Domesday times it was also a part of the vast Kentish possessions of Odo, Bishop of Baieux, half brother to the Conqueror. This prelate was appointed Bishop of Baieux by William in 1049. He finds so much mention in Kentish history that a short summary may be here given of him. He accompanied the Conqueror to England and took part in the Battle of Hastings. William created him Earl of Kent, and gave him the town of Dover. In 1080, Odo wasted the county of Durham with fire and sword, and plundered its people. He was treacherous, avaricious,

and unscrupulous; and used part of his immense wealth in base bribery to obtain election as Pope. On his way to Rome, accompanied by a great retinue, William had him arrested, and kept him prisoner at Rouen until his death. Odo was, on the accession of William Rufus, liberated and restored to the Earldom of Kent. He soon entered into a conspiracy against Rufus, was beseiged in Rochester Castle, and compelled to surrender. He went to Normandy, and there, acquired great influence over Duke Robert. Odo died on his way to the Holy Land, at Palermo, in the year 1096. History gives little evidence to his honour as a man, but plenty to his discredit, both as a man and more so as a priest.

Ralph de Curva Spina, or Crookthorne, as his name was rendered in English, resided at Comport, in the north-east part of the parish, where the family continued until Henry II., 1154-1189, when they were succeeded by the family of Magminot. Walkelin de Magminot died without issue, 1191, and his inheritance fell to his sister Alice. She married Geoffrey, the second son of William de Say, who, in her right, became possessed of large estates at Deptford, Cowdham, and other parts of Kent. His descendant, William de Say, died possessed of the Manor of Birling in 1295, holding it as a barony by knight's service to the Crown. These baronies became so increased in numbers and grew so powerful and turbulent that King John, and Henry III. only summoned "the best of them by writ to Parliament." Hasted observes that "prudent Kings constantly summoned the wisest men of the most ancient families, but after their deaths omitted their sons, who equalled not their parents in understanding."

That the omitted sons did not share this opinion can be well understood, for when we know least we are apt to judge that we know most.

His son, Geoffrey de Say, was summoned to Parliament by King Edward I., as were several of his descendants after him. He died in 1287. This barony was then known as the barony of Maminot.

Another descendant, John de Say, died a minor and a ward of Richard II. His sister, Elizabeth, succeeded

him, and married Sir John de Fallesey. She had no issue by him, and, after his death, married as her second husband, Sir William Heron, who bore, in her right, the title of Lord Say. Together they jointly levied a fine of it to them and their heirs male. As she died without issue, the manor, with other lands, came to the three sisters of her father, Sir William de Say. This manor, on their death came to Sir William de Clinton, who was grandson to Idonea, the eldest sister, who thereupon became entitled to the title of Lord Clinton and Say. The barony of Clinton dates from 1299, and is still in existence.

Sir William de Clinton died in 1432, and was succeeded by his only son, John, as Lord Clinton. On his death it vested in Elizabeth, daughter and sole heir of Richard Beauchamp, Earl of Worcester, and Lord Bergaveny, grandson of Thomas, Earl of Warwick. She was married to Sir Edward Nevill, fourth son of Ralph, 1st Earl of Westmoreland, by Joane, his second wife. This lady was the daughter of John of Gaunt, Duke of Lancaster.

The ancestor of the Nevills was a Norman, who came over with the Conqueror. His grandson, Geffrey, left a daughter, an only child, who married Robert Fitzmaldred, of Raby, in the county of Durham. Her son, paying regard to his mother's great inheritance, assumed the surname of Nevill, and from this principal seat were called Nevills of Raby. They were summoned to Parliament by that title.

The Nevills became a numerous and most powerful family, for by marriage and inheritance they became allied to the noblest families in the kingdom, and also to the Royal family.

From Ralph, first Earl of Westmoreland, by his first marriage, he was ancestor to the Earls of Westmoreland, the Lords Nevill, and Ousley. By his second wife he had five daughters and eight sons; most of the latter became peers of the realm, rising to great eminence and renown. The eldest became Earl of Warwick and Salisbury. His son, Richard, was that great Earl of Warwick known as "the King Maker," and who stands as Lord

Lytton's hero in his novel, *The Last of the Barons*. Two of his daughters were married to members of the Royal family—the Plantaganets. One to George, Duke of Clarence, brother to Edward IV. The other to Edward, Prince of Wales, son of Henry VI., and secondly to Richard, Duke of Gloucester, afterwards Richard III. His son, John, was created Marquis Montacute (see Luddesdown paper), and his brother John became Archbishop of York. William, in his wife's right, became Lord Fauconbridge, and afterwards was created Earl of Kent; Edward, Baron of Bergavenny, and Robert, Bishop of Durham.

On the roof of the cloisters of Canterbury the arms of the Nevill family are carved with several impalements, also on the church itself and on the stone gateway leading to it. He died in 1480 possessed, through his wife, of the Manors of Ryarsh and Mereworth among others. These courtesy titles arising through marriage were, by Henry VIII., in Council, discontinued, and not to be used unless a child had been born of such marriage. His son, Sir George Lord Bergavenny, died 1492, and was buried in the Priory of Lewes, leaving several sons and daughters, of whom George became heir. One son was attainted for treason and was executed, but his descendants afterwards became inheritors of the title of Bergavenny. Through varying descents the Nevill family succeeded one another. Sir George Nevill, Lord Bergavenny, in 1497, had a great share in subduing the Cornish rebellion as the rebels were met on Blackheath. He gained considerable credit thereby. In the second year of Henry VIII., he was made Constable of Dover Castle and Warden of the Cinque Ports. Three years later he was elected a Knight of the Garter, and was present with Henry and Francis at Guines and at Ardres. His arms, with the garter and with four quarterings were in the east window of Birling Church in Hasted's day. They are now gone. These arms stood: 1, Nevill; 2, Warren; 3, Clare and Despenser, quartered, and 4, Beauchamp. He married Mary, daughter of the Duke of Buckingham, and was suspected of being privy to the treasonable attempt with

which Buckingham was charged. He was imprisoned, but soon released and received into favour. He died in 1538, leaving order to be buried in Birling Church. His landed possessions consisted of the Manor of Birling and 2,000 acres of land in Birling, Ryarsh and Addington, and the advowson of Birling and Rectory of All Saints in it. These possessions were, with 500 acres of other land, purchased from Reginald Peckham, entailed in failure of heirs male of his body to the heirs male of his brother, Sir Edward Nevill. He was three times married and his will ordered his burial to be in Birling Church.

He was succeeded by his son, Henry Lord Nevill, Lord Bergavenny, by his second wife, Mary, and was summoned to Parliament in the third and fourth year of Edward VI.

On Sir Thomas Wyatt's rebellion against the Spanish marriage of Queen Mary with Phillip, he raised a body of forces and engaged Wyatt's party in Blacksoil Field, Wrotham, and routed them there with great loss, many being killed. He pursued the retreating body and captured sixty of them prisoners. He died at Comford in 1586, and was buried at Birling with great solemnity.

By the inquisition, taken that year, he was found to possess the Manor of Birling, the Manor and Rectory of All Saints, and the advowson of the Vicarage of it. His daughter, by Frances, daughter of Thomas Manners, Earl of Rutland, was his sole heir. She married, in 1575, Sir Thomas Fane. This caused her to challenge her title as Baroness Bergavenny against Sir Edward Nevill, the younger son of George, Lord Bergavenny, her grandfather. This particular Sir Edward had been a great favourite of Henry VIII. So had Sir Thomas Moore. There was peril for anyone occupying this position with Henry Tudor. Both were beheaded.

Sir Edward Nevill is stated to have personally greatly resembled Henry VIII., but in the 29th year of that reign he was accused, with others, of being engaged in a treasonable correspondence with Cardinal Pole, and, as above noted he was beheaded, forfeiting to the Crown,

which ever suited Henry, all his estates. The latter held these estates till his death, so did his son, Edward VI.; but Queen Mary, 1553-4, restored his son, Edward Nevill, by Act of Parliament to the remainder, so long as there should be a heir male.

He left two sons, Edward, the above-mentioned, who was restored to the title of Lord Bergavenny; and his second son, Henry, of Billingbear, in Berkshire, from whom the Nevills in that county are descended.

The challenge issued to the claim of Baroness of Bergavenny by the lady married to Sir Thomas Fane, in 1575, was not determined until 1602, in the first year of James I., when, after great argument on both sides, the House of Peers and the Lords Commissioners decided the title for the heir male. To satisfy the lady, the title of Baroness le Despencer was granted to her and her heirs.

Edward Nevill, Lord Bergavenny, died in 1589, holding the Manors of Ryarsh, Yalding, and Luddesdown, being succeeded by his eldest son of the same name. On his succession, the title was changed to Abergavenny, as it is now generally given. He also claimed the title of Earl of Westmoreland, but this claim was not admitted. This latter died in 1622, and lies buried with his fathers at Birling. His descendant, George, died without issue, the inheritance and title passing to his cousin, Sir Christopher Nevill. This Sir Christopher Nevill was seated at Newton St. Loe, near Bath, now the estate of Earl Temple, and in which parish the writer passed many happy boyhood days.

The various descents in the family went on until George, Lord Abergavenny, in May, 1784, was advanced to the title of Viscount Nevill of Birling in Kent, and Earl of Abergavenny in the county of Monmouth. He was buried at East Grinstead, being succeeded by his eldest son, Henry, who was the possessor of it in Mr. Hasted's day. He bore for his arms " Gules, on a saltier argent, a rose of the first, barbed and seeded proper; for his crest, in a ducal coronet or, a bull's head argent, pied sable, armed, unguled, collared and chained or."

The original arms of Nevill were "Or, fretty gules, on a canton per pale, ermine and or, a ship with three tops sable."

In the reign of Edward III., the heiress marrying Fitzmaldred, of Raby, though he assumed the name of Nevill, he yet retained his own arms: "Gules, a saltier argent," as did all his posterity, with differences on the saltier. . . . In all he bears, including his own, one hundred and eight quarterings.

This above account makes indeed a wonderful record of an old family, retaining in their own name and blood these ancient lands and title through the long stretch of nearly 500 years. The Nevill family still remain living at Birling.

Naturally, the Church is steeped with its memories of this old family, many members of it being prominently knit up with our National History. These matters will find further mention in the Church paper.

BIRLING *(Continued).*

Birling Church.

"Flocks and herds perish, friends and relations die, we ourselves must die; but one thing I know which never perishes—— the fame of the good man."
Eddaic Poem.

"You, in the reading of history, shall receive great pleasure by it . . . . . and by that boke shall know what those things, and other things, were long agone."
Wm. Lambarde (Introduction), *History of Kent, 1576.*

A CHURCH existed at Birling both in Saxon and Norman times as is proved by entries in the *Textus Roffensis* and in Domesday. It is dedicated to All Saints. Seated on a high bank, with its handsome old tower almost end on to the promontory point which divides two roads, the old Church of Birling makes an appeal alike to the artist and the lover of ancient architecture. As one walks round its aged grey walls, noting here a piece of Roman bonding tile, there a stone beautifully veined, and another deeply stained with some mineral oxide, giving an enjoyable sense of colour, all these things win unitedly upon his affectionate regard. The carved mullions of its ancient windows, some flaking off with decay by passage of centuries, also all alike depict, to the contemplative mind, the mutability of things human.

Yet with regard to Birling Church, and the family of the Nevill's, few parishes in England can show such a long unchanging family connection as that so amply stated in the foregoing paper.

The Vestry, on the north side, has, as one stands on the ground, the appearance of a flat roof with a parapet round it. Its rainfall slopes off through the mouths of two quaintly carved gargoyles, the artistic spirit of both are very marked. Their water outlet leaves a green stain, which marks the passage of years upon the walls below.

In the north wall of the chancel is a door pierced for the entry of the Nevill family, to whom the chancel belongs. They, and the servants of the house, occupy the stalls now usually occupied by the surpliced choir.

The organ is in the south-west angle of the church, the choir seats being around it.

The porch, which is on the south side, has hung above its entrance a large (painted) coat of the Royal Arms: rather a usual feature in old churches. On the west wall, inside the building is a framed document relating to the charity which finds mention later. Its writing has become very faint. The font stands at this end, and looks, in part, to be of Early English work. It is covered by a fixed oak canopy, a section of which opens on hinges. This oak cover was carved by the ladies Caroline Emily, Henrietta Augusta, and Isabel Mary Frances Nevill, daughters of the Earl and Countess Abergavenny, A.D. 1853. It was first placed upon the font, the latter being moved into the centre of the church, at the christening of the eldest son of the Hon. Thos. E. M. L. Mostyn, M.P., and Lady Augusta Mostyn, July 20th, 1856.

The cover of this font shows much patient labour and skilled work, although, in the opinion of the writer, a smaller construction with a balancing weight for its uplift would have better met its needs.

The south-west wall of the church has a much wider spread than the walling on the north side of the west arch. Happily, the organ, backing against this space reduces its apparent area, and the disparity is not so marked to the casual glance. But evidently this was not done without thought in its building, for the tower walls and its fine west window would have looked quite one-sided but for this walling arrangement.

Opposite the south door is another door—originally probably used as a north door—but now converted into a vestry. The erection of doors in a church, both north and south, no doubt caused the draught in the cold of winter to become very intense at times. The writer's general experience is that one or other (the less convenient one) has

been closed up. But this door is an old gem; only, unfortunately, it is hidden from sight as the side facing the church has been boarded in by ordinary modern woodwork. The front of this ancient door facing inside the vestry, is a delightful piece of old work, and one can only hope that it will be re-hung, so that the labour of the ancient craftsman may be seen and will meet with that admiration which is due to it.

The church itself is spacious, consisting of nave, chancel, and north and south aisles. The pillars are octagonal, the mouldings of the plinths on the north differing from those on the south. The church has been reseated on modern lines, the panelling of the old " horsebox " pews, as they have been named, is worked in to form the lower divisions. This is an interesting preservation of the work of a past period, and the panels have those differences that one may, with pleasure and interest very naturally expect. A curious difference appears in the central pillar supporting the north arcade. On its north and south sides, this particular pillar shows a greater width than any other. The arcade portion resting upon it is, also, correspondingly wider. The elegant 15th century tower with its angle buttresses will be noted with interest in Captain Hewitt's very happy sketch.

The windows, which have many differences, mostly have the flat hooded tops, and are held to be 14th and 15th century work. From the east, the arcades spring from the responds and one from the west; three pillars in each side standing independent.

All the visible roof timbers are in fine condition, and well coated with varnish to keep their preservation. Unfortunately, one can only so express it, the whole of the nave and aisles are ceiled in with plaster completely hiding the old timbers of its roof. The chancel, which is unusual, having no arch, is very spacious. The original arch, which the church undoubtedly contained, was probably taken down in the 15th century. Old Norman work of this kind was apt to decay, being faulty in

design, etc., and the thrust of the roof timbers through pressure and lack of outside buttresses in Norman work, caused its collapse.

There is no evidence of rood, or screen, or turret steps of any kind. Only reference to altar lights bequests can settle the point of there being such reconstruction when the damage was repaired.

The chancel walls are hung with a number of shields bearing the arms of the Nevills of succeeding generations. These are fully quoted by Mr. Fielding (*Memories of Malling*, pp. 126-8).

On the south chancel wall is a helmet bearing the Nevill crest of a bull. This is a very famous tilting Heaume worn in ancient days. For which of the barons Nevill it was made, is not clearly determined. That on the north wall is more of a ceremonial character. The former helmet—both back and front views—is shown in two full-page photo blocks—p. 247, Vol. XXXII., *Kent Arch.* It is held to be the finest specimen of its kind of headpieces of the tilting helmet in existence, "unequalled in beauty of line, in workmanship and in condition. Its value to-day is probably £1,500." A few years ago there hung under it a most beautiful pair of spurs. It is deplorable to add that these latter have been stolen. (The second helmet is only valued at about £80.) It is assumed to have belonged to the Sir Edward Nevill, who was a favourite (for a time) with Henry VIII. He was as fond of the tilting lists as was Sir Roger de Leybourne. In 1510 he tilted with Master Compton, "and hurt him sore and he was like to die." At Greenwich, in 1511, "he was one of the challengers at the jousts held in honour of the birth of a prince to Henry VIII. and Katherine of Arragon." In 1515, he again appears in Paris, and at the Cloth of Gold in 1520. He was, as was rather usual with any favourite of Henry, beheaded in 1538 for his share, real or supposed, in the political intrigues of that time. "The helmet," writes Mr. F. H. Cripps-Day, "is of wonderful workmanship and superb condition. It is of English make, and con-

sists of two parts. The tilting visor is most beautifully forged, varying in thickness in order to give the greatest resistance where the blow of the lance would strike." Its weight is 15lbs. 6ozs. The crest is of wood, with the bull of the Nevills, and is a fine specimen of Jacobean carving.

It descended from one heir to another. It may have been made about 1480 for the second baron.

In the centre of the chancel floor are a pair of iron folding doors which bear a coronet, shield and roses, supported by bulls. This doorway is the entrance to the family vault, now, we gather, quite full. Compared with the glorious Renaissance altar tomb to the Lord Brooke in Cobham Church, this arrangement, though convenient, lacks much of the grace and artistic beauty which adorns the Cobham tomb and so splendidly dignifies the chancel of that historic and ancient church.

John Sparrow left vis. viiid. for the repair of a window on the south side of Birling Church.

There is one small window in the north wall of the chancel. It is semi-Norman in shape and has no character with those opposite.

The east window is of stained glass, the subject being the four Evangelists. Inside, the carved mullions are as perfect as though of quite recent erection. On the outside, the stone is much decayed and has flaked off very considerably. It appears probable that this window is of the early perpendicular period, severe in its straight lines and dating probably back to the fourteenth century. Its internal preservation may be due to its being recut when the modern east glass was inserted.

The reredos is poor and indicative of a date when English art had fallen low. The chancel is lighted by four south windows, chiefly of armorial stained glass. Its roof is all timbered in with good work, but its old roof timbers are entirely hidden; an upper Norman window, cut in above the main east window is lost internally and can only be seen on the outside of the building.

There is a small recess in the south wall near the porch, which appears too low for a holy water stoup. It is very gracefully moulded in its canopy top.

At the east end, in the south wall, is a piscina, indicative of a side chapel with its altar; to what Saint dedicated is unknown to the writer, save as revealed by bequests in the *Testamenta*.

The stained glass window in the south wall, west end, is erected:

In memory of Caroline, wife of William, 4th Earl of Abergavenny, who died 19 May, 1873. This window was erected in grateful and affectionate remembrance of a beloved Mother by William, Caroline, Augusta, Isabel, and Ralph.

"Those also who sleep in Jesus will God bring with Him."

Above the north door, previously noted, is a semi-Norman type of window. It is of stained glass, and erected in memory of

"William, 4th Earl of Abervagenny, and Caroline, his wife. Erected by the parishioners in 1874."

"Lovely and pleasant in their lives, and in death they were not divided."

North window, next chancel wall:—

"To the Glory of God, and in memory of Ralph William Plantaganet Nevill, late of the 13th Hussars, who died at Denver, Colorada, July 18th, 1902. This window is dedicated by the tenantry of Birling Manor Estate."

The north-east chancel wall is of stained glass done by the Ladies Nevill, who, in this work and the font cover, have displayed considerable artistic ability.

The war memorial brass below it contains the names of twelve men of Birling, who lost their lives in the Great War.

"To each his dreams, and mine to me,
But as the shadows fall I see
That ever glorious company,
The men who bide out there."

Sir A. Conan Doyle.

There is an account (*Antiq. Rep.*, Vol. III.) of an ancient carving in an old mansion at Burlen, near Snodland.

In the floor of the south aisle, near chancel, is a fine brass, bearing round its borders the following inscription:—

"Of your charitie pray for the soule of Walter Myllys, sometyme Reseyvor unto my Lord of Burquevenney, the whyche decesyd the xvth day of March, the yeare of our Lorde God, MCCCCXXV., on whose soule J'su have mercie."

This brass bears the effigy of a man and four children.

Charities.

Edward Goddin, alias Godwin, citizen and haberdasher of London, by will in 1662 gave, for the apprenticing of one or more poor children of this parish, land vested in the Churchwardens and Overseers and now of the annual produce of £10. (*Hasted*).

The Church of Birling, with certain land in this parish was given by Walkelin de Maminot, Lord of Birling, in 1168, to the Priory of Bermondsey in perpetual alms; which gift was confirmed by Henry II. Soon after it appears to have been appropriated to and confirmed by Walter, Bishop of Rochester, at the King's request, and again more amply by Guelaran, 1182-1185, and by Gilbert de Glanville, his successor, 1185-1215. Also by the Says, as heirs to the Maminots and by Geoffrey de Say, who married Alice, sister and co-heir of Wakelin de Maminot. In 1270, the Prior and Convent of Rochester; John, Prior, and the Convent of St. Saviour, Bermondsey, acknowledged an annual pension of 20s. from this church to the Bishop of Rochester, which pension continued to be paid to the Bishop of that See.

Upon a writ in 1347, the Bishop certified that the Prior and Convent of St. Saviour's, Bermondsey, possessed the appropriations of this church, which was then taxed at ten pounds, and that the religious were not resident upon it.

In 1447, Richard Mann, perpetual Vicar of this church, made complaint to the Archbishop of Canterbury, of the insufficiency of the revenue of the vicarage for his maintenance. He states that the Prior and Convent of Bermondsey, who, as will be noted in the previous paragraph, provided none of the costs of religious services at Birling, were the proprietaries of by far the greater portion of the revenue arising from its lands and tithes. They had, despite his various applications, refused to augment his portion; and he set forth

in distressful terms the position in which he stood, for the produce and income of the Vicar and Vicarage only amounted to £4 15s. 8d. per year; in tithes of calves, milk, and foals, 8s. 9d. yearly; in tithes of lambs, wool, pigs, geese, apples, hemp, and in oblations on four days in the year, and for sheep and cowes 41s. and twelve pence. In pension paid to the Vicar by the Prior and Convent, 44s. 10d. That this income was, and had long been "incompetent, insufficient, and too slender. That he could not, out of it, be supported in a proper manner, nor undergo the rights and burthens incumbent on him, or his vicarage, nor use that hospitality which he ought and was bound to do. That the parish church had a large and extended parish, containing six miles in circuit, having some of the parishioners of both sexes two miles or there about distant from the church, which, when there was occasion, he was bound to visit, to administer to them the Church offices and sacraments. That the mansion of the Vicarage and the buildings belonging to it, were, through the negligence of the abbot and convent, in a ruinous state, and would very soon fall to the ground." The foregoing statement shows a very desperate condition of affairs. He goes on to add that he had "exercised the no small cure of the souls of the parish church, of one hundred parishioners or thereabouts," with great inconvenience, and "in great misery and want during the whole time of his having been Vicar." And to the best of his abilities he so continued to do. Meanwhile, we learn that "the fruits and profits of the parish . . . was then so rich and abundant that, according to common estimate the portion of the Vicar might well be augmented to the value of twenty marcs sterling." That the Abbot and Convent, though often requested, "had, without alledging any reason, always refused it."

The heart of Pharoah was not, apparently, more hardened to the cry of the children of Israel, than were the Abbot and his brethren of Bermondsey to the pleading of Mr. Mann, the Vicar. By all accounts, these

worthy gentlemen of Bermondsey fared sumptuously every day, whilst the poor Vicar lived a mean existence only. One should always remember that in those days the parson was a sort of lawyer, doctor, and relieving officer, as well as clergyman, all in one, and that his calls were great. Owing to the modest income, less than 2s. per week! above recited, his position had been made intolerable and very trying indeed. But it will gratify the reader to learn that his Grace of Canterbury (Archbishop John Stafford) put his foot down on these mercilessly unjust conditions. By his order, alterations were promptly insisted upon to make matters better for Birling, and for its long and sorely tried Vicar, despite all the pleadings of Master Abbot and his brethren of Bermondsey. As above noted, the name of this Vicar was Richard Mann. There was a parson named John Mann, Vicar of Strood, 1639-50, who, at the Commonwealth, was ejected from his living. Whether these two Vicars were related the writer is unable to say. Our John Mann, of Strood, however, was a born fighter and not too much given to suffer meekly. (See paper on Trottescliffe and pp. 107 and 242, *History of Strood*).

The Bermondsey Prior and Monks were ordered, within "one month," to effect serious alterations, and "to pay all costs," which latter decree, we may assume, touched very deeply the tender affections of the Abbot and brethren of Bermondsey. Furthermore, it was ordained by the Archbishop that should the Prior and his brethren fail to carry out his decree, then certain events were to follow, for which he enacted the following measures to enforce it, viz., That all tithes, tenths, etc., great and small, arising from "the lands, fields, and places below the lane vulgarly called Benetis Lane, westward, and from the north side of the said lane, according to the bounds and limits of this parish, to those of Snodland on the north side; and from thence to the bounds and limits of the parish of East Malling on the east side; to the common pasture of Hordo; and from thence to the south end of Benetis Lane, aforesaid, should

be set apart and asigned to the Vicar and his successors." At which just order we rejoice, feeling assured that the reader will, in this matter, bear us happy company.

To the harassed Mr. Mann, Birling's old Vicar, we may rest assured it stood forth as tidings of great joy. From thenceforth, this stream of benefit flowed back to Birling, from whence it came.

In the Augmentation Office is an enrolment made in the Court of Chancery. By this document it is shown that a barn, and one hundred and fifty acres, late belonging to the Bermondsey Monastery, had passed to George Nevill, Lord Abergavenny, and had been enclosed in Birling Park. The Rectory of Birling also passed to the Nevills at the same time with all tenths, tithes, etc., belonging to it, where they still remain.

The Vicarage anciently stood on the high ground above "Parson's Corner," which carries that name on the map. There is a legend that the ghost of a former Vicar haunts this corner. No living testimony of beholding this ghost is now forthcoming. Let us hope that Richard Mann, at least, now rests in peace! At the Reformation, Henry VIII. took much plunder from the disbanded Monasteries; obeying the tenth Commandment —or any other of the remaining nine—was not much in his line. He also gave of these lands to favourites, and bought the political support of others by such gifts. Many serious abuses had crept in; but reform is one thing, destruction and spoliation is another.

Testamenta (Birling).

To the bying of an chalice in the same chirche vis. viiid. To the reparacon and mending of the King's high way frome Hardellys Crosse unto my dwelling place, iiis. ivd. Robard Cleygate, 1473.

To the bying of a chales to be had and bowth to the Cherch of Berelyng, iiis. iiiid.

John Bedyl, of Stongate in Berlyng, 1482.

Toward the bying of a chales, xxs. John Coton, 1489.

To be buried in the churchyard of Birlyng on the east side of the porche. William Wilde, 1494.

To be beryd wtin the chawncell, wher my husbane lyeth. To the Church of Berelyng iii yerds of lande lying in Westfelde. Alis Meryman, 1498.

To repair of window in the south side of Birling Church, vis. viiid. John Sparrow, 1501.

To be buried in the churchyard of Berelyng. I will my executor bye a ston to kever my grave, and a noder for my wyfe, and also iiii. crosses of ston to be sett abowte them. Also I will myn executor cause the border of the aley wher I lyee to be borderid wt breake stones. I wul myn executor cause the creste over the hie autir to be payntid att my coste. William Claygate, 1503.

I will there be delivered to the yevale of Alhalows v. bushels of barley. To Or Lady Ligth in Birlyng Church a stock of bene, to Alhalows ligth there another stok of bene. To a nue bell there vis. viiid. Johanna Benet, 1508.

To be buried in the churchyard before the porche in the aley. To the said church a pece of diaper cloth for ii. aulter cloths on to the higth aulter and a nother to the aulter of Ouer Lady in the chapell [probably the altar near the piscina in the south-west corner]. To the said church a maser to the entent to be occupied and dronke vppon at weddings and childwiffs and other suche neccessaries. Also to the said church a cowe. William Phillip, 1516.

To be buried by side the chaunsell of Birlyng at the hede of Saynt James Aulter. William Pers, 1523.

" Phil: Slatterthwaite, parson of Birling, sequestered from his living in 1642, as well as from his goods and all that he had, as from his living; and was most barbarously used for his loyalty to the King and exact conformity to the Church." p. 12, Parish Records (1912).

Mr. Fielding (p. 126, *Memories of Malling*) records a monument to the memory of Rev. H. Dampier Phelps, M.A. (also Rector of Snodland), Vicar of Birling, who died October 28th, 1864. The window was erected by

his parishioners " as a tribute of affection and gratitude for his devoted attention to their interests both temporal and eternal. Blessed are the dead which die in the Lord."

Certain lands in Birling were given by Lord Cobham to the endowment of Cobham College:—

" A peace of lande called Bawman's hill wythe iii. peaces of grownde, bowndethe uppon a highewaye leadinge betweene the plotte and Birlinnge towards the weste, uppon the landes of John Boggerst towards the sowth."

" Four acres of meadow with appurtenances in the vills of Berlynge called Dykedmede."

It also appears that the old church at Paddlesworth was, originally, a Chapel under Birling.

By the will of Sir Maxamillian Dalyson Knight, 20th March, first year of James I. Some land in Birling belonged to him through his mother. See Halling paper.

The tower of Birling Church possesses six bells. Its flagon dates, 1697; the Paten, 1743. Two cups are of the Stuart period.

The Registers begin in 1558, but are very incomplete. Mr. Fielding gives some interesting entries (pp. 163-7, *Memories of Malling*), from which we take the following:

"Isabel Coleman, an old maid, was buried in woollen only, 9th January, 1733."

"Elizabeth Dimsee, a hopper, was buried here on the 29th August, 1733."

"David, whose surname is Seamark, a grown person, aged 41, was baptized on January 21st, 1728."

"John Murphy, ' bread up in the faith and profession of the Church of Rome,' publicly renounced his former convictions in Birling Church, 25th December, 1760."

Readers of Dickens' *Barnaby Rudge* can judge how bitter was the life of a Roman Catholic in those days!

The writer deeply regrets to learn of the rather sudden death of the late esteemed Vicar of Birling, the Rev. Frank Trevelyan Snow, M.A. When visiting Birling, 25th August, 1925, for the purpose of this paper, Mr. and Mrs. Snow and family very courteously met and entertained Captain Hewitt and himself. Both learned

of his death with real sorrow at the sad loss which had befallen his family.

Mr. Snow was ordained 1887, and was Curate at St. John's, Highbury, for three years, after which he became Curate at St. Peter's, Islington, to which living he was later appointed Vicar. Nine years later he became Vicar of Bordesley. He held this living for seven years, when he became Vicar of Broadway. He was appointed Vicar of Birling by the Marquis of Abergavenny in 1915.

Kent Fines.

Paddelsworth and Dode.

Westminster. Octave, Holy Trinity, 1313.

Walter de Huntyngfeld and Johanna, his wife (by Ralf de Dukesworth in place of Johanna), plaintiffs. Manors of Padelsworth, and the advowsons of Churches of Padelsworth and Dode. John Weresle, deft. Right of Huntyngfeld admitted. John gets 60/- for the admission.

p. 351, *Kent Arch.*, Vol. XI.

Note.—These actions were often to decide a doubtful legal point.

RYARSH CHURCH.

RYARSH.

King Richard:

"What doth our cousin lay to Mowbray's charge?
It must be great, that can inherit us
So much as of a thought of ill in him."

Duke of Hereford:

"That Mowbray hath received eight thousand nobles,
In name of lendings for your Highness' soldiers;
The which he hath detained for vile employments. . . .
That all the treasons, for these eighteen years
Fetch from false Mowbray their first head and spring. . . .
That he did plot the Duke of Gloster's death; . . .
Sluic'd out his innocent soul through streams of blood;
Which blood, like sacrificing Abel's, cries
Even from the tongueless caverns of the earth,
To me, for justice."

Richard II. *Shakespeare.*

THE Parish of Ryarsh lies south of Birling, and, as Hasted notes, "it is commonly called Rash." Human tendency is ever to shorten the pronunciation of place names, and Ryarsh, though only two syllables, has been cut down to one.

Like most old world places its name has passed through some varieties of spelling. In Domesday it is Riecse; in the *Textus Roffense*, Riersce; in the *Registrum* as Ryershe, and Ryersse; whilst Dr. Harris gives yet another variation as Ryersh.

Hasted states that the parish is "in length about two miles, but in breadth it is very narrow." Its modern area is given as being 1,375 acres. Lambarde does not mention Ryarsh. Mr. Hasted, whose eyes were not always open to scenes of natural beauty, states that it "is more healthy than it is either pleasant or fertile." This statement does, at least, endow Ryarsh with the most desirable blessing of life, viz., health.

The water known as Addington Brook crosses the parish at about its centre part, the village standing rather close on the north side of the stream. The church is situated about a quarter of a mile eastward from it. As

with many other parishes, the population is divided, the larger part lying on its more rising ground nearly a mile distant. Both hamlets are called by the one name.

Between these two settlements our Kentish historian states the land to consist of deep unfertile sand, whilst upon the ground rising southward, towards the "turnpike road, it borders much upon the quarry rock."

In the time of the Conqueror, the Manor of Ryarsh was in the possession—being but a part of his vast Kentish estates—of Odo, the avaricious half brother of William the Conqueror.

Under the title of the lands in his possession, it is so entered in the Domesday Book, being then held of Odo by Hugh de Port. There was a mill there—most probably driven by this stream, which, with nine acres of meadow, was taxed at ten shillings, and a church with ten servants.

When Odo, Bishop of Baieux, was imprisoned and put down from his former exalted state, his lands were seized by King William, who, soon after, granted this Manor of Ryarsh to the family of Crescie. One of this family is mentioned in the Battle Abbey Roll, as a survivor of that historic struggle.

In the fifth year of King John, William de Crescie possessed it, and obtained a charter of liberties in Ryarsh and Birling; his descendant, Hugh de Crescie, died in the 47th year of Henry III. without issue, and his brother Stephen became his successor.

At the latter end of the next reign—Edward I.—it had passed to the powerful Mowbray family as parcel of the Barony of Bedford.

Through all the ages of the world stands out one great lesson. Few are those to whom it is given to know when to rest satisfied with well doing. "It is hard in great prosperitie to keepe due temperance," writes Lambarde, our oldest Kentish historian, of Earl Godwin and his sons; "for being puffed up with pryde, they condemned all others, and forgate themselves . . . treading underfoote by great disdaine. . . ." So

with de Mowbray. He became discontented about some part of his wife's inheritance—Aliva, daughter and co-heir of William de Brewes—which he said was kept from him. He took up arms, with others, in the 15th year of Edward II., and was defeated at the battle of Boroughbridge; taken prisoner, and carried to York, where he was hanged, and his estates confiscated to the Crown. His descendants were, however, summoned to Parliament as Lords Mowbray of Axholme; one of them, John Lord Mowbray, being created Earl of Nottingham, by Richard II., on the day of his coronation. A special clause was inserted in the Charter of his creation, viz., that all his lands and tenements then and thereafter to come into his possession should be held " sub honore comitali," and as parcel of his earldom. He only enjoyed this honour for a short time, dying at the age of 18 years, and was buried in the Church of the Carmelites, near Fleet Street, London, in the 6th year of that reign.

He was succeeded by Thomas, his brother, who, two days after, was advanced to the dignity of Earl of Nottingham, confirmed by patent in the year 1385. He was also granted the title and office of Earl Marshal of England, and stood so well in the favour of the King that, for his crest he was allowed to bear " a golden leopard with a coronet of silver about his neck," which crest stood next to that of the King's eldest son. Other privileges and offices came to him, for " to him that hath shall be given," and the next year he was advanced to the title and dignity of Duke of Norfolk, his grandmother being, the same day, also created Duchess of Norfolk for her life.

Notwithstanding these gifts and favours, he quarrelled with Henry of Lancaster, Duke of Hereford, both of whom brought accusations against each other. Both were banished; Norfolk for life, and Hereford for ten years. Norfolk died at Venice, 1399; some say of the plague, but by others it is stated that he died of great grief. Such are the penalties taught in the costly school of experience.

This quarrel scene between Norfolk and Hereford has been immortalised by Holinshed and from the latter by Shakespeare, in his play of Richard II.

Mowbray was possessed of vast estates in different counties, among them being this Manor of Ryarsh, and it continued in that family through many descents, down to John, Duke of Norfolk, who died 1476. His wife was Elizabeth, daughter of John Talbot, first Earl of Shrewsbury. By her, he left as his sole heir, Anne, his only child, then an infant. She married Richard, Duke of York, the second son of Edward II. She left no issue, however, and the estates were divided between the Howards and the Berkeleys—descendants of daughters of Thomas Mowbray, the first Duke of Norfolk. The Ryarsh estate became alienated to the Neville family about 1499, in whom, with the Manor of Birling, it appears to have remained until the present day.

The Manor of Ryarsh was held of the Manor of Swanscombe, by Castle Guard to the Castle of Rochester. It was also anciently contributable to Rochester Bridge.

Carew's Court, commonly known as Callis Court, is a Manor in this parish. For many descents it was in the name of the family of Carew, who were seated at Beddington, in Surrey. It so remained until 1433, when Nicholas Carew, of Beddington, alienated it to Thomas Watton, Esqr., of Addington. He settled it upon his nephew, William Watton. His descendant, of the same name, sold it to Edward Walsingham in the reign of Charles II. The Walsingham Arms were "a chevron between three cinquefoils." Several members of this family lie buried in Ryarsh Church. Edward Walsingham, dying without male issue, his daughter carried it in marriage to Sir Edward Austen, Bart., of Boxley Abbey, who died possessed of this estate in 1760. By his will be devised it to his wife's cousin, John Amhurst, in tail general with several remainders, subject to the life and future devise of his wife, Lady Austen. Lady Austen confirmed her late husband's disposition

of this Manor, and in this family of Amhurst, it remained in Mr. Hasted's day.

It appears that part of the Bishop of Rochester's Manor of Halling extended into Ryarsh, and that he had a Grange there.

Monuments in Ryarsh Church.

pp. 906-7, *Registrum Roffense* (Thorpe).

In the Porch, on a gravestone, this inscription:—

"Here lyeth the body of Margarret, wife of Richard Coosens, Gent. (see article on Cuxton), of Parrock, in the Parish of Milton, near Gravesend, daughter of Edward and Joan Walsingham, Gent., of this Parish, who dyed November the 11th, 1713, aged 38 years."

Above are these arms: A lion rampant, impaling a chevron between three cinquefoils; crest, on a helmet, a lion rampant.

In the aisle, at the West end, on a gravestone, this inscription:—

"Here lieth the body of Anne Walsingham, daughter of Edward Walsingham, Gent., and Felix, his wife, died July 17th, 1708, in the 25th year of her age."

On a gravestone adjoining the former, this inscription:—

"Here lieth the body of Mr. Edward Walsingham, Gent., of this Parish, who departed this life the 6th March, 1713, aged 69."

"Here also lyeth interred the body of Felix Walsingham, wife of Edward Walsingham, who departed this life 17 day of Septr., 1717, aged 60 years." Above is a coat of arms.

On another:—

"Here lyeth the body of Edward Walsingham, late of Callis Court, in this Parish, Gent., who departed this life the 9th day of May, A.D. 1718, aged 30 years." Arms above.

On another:—

"Here lies interred the body of Mr. John Walsingham, late of Burling, who departed this life January 18th, 1764, aged 72 years. Left surviving two daughters, viz., Jane and Mary." Above, Arms of Walsingham.

Another:—

"Here lyeth the body of Rebeckah, wife of Mr. John Walsingham, of this Parish, and daughter of Abraham and Rebeckah Standen, of the Parish of Cheyley, in the county of Sussex. She departed this life the 13th July, 1726, aged 30 years. Left issue four daughters, Ann, Rebeckah, Jane and Mary." Arms as former.

"Here lyeth interred the body of Mr. John Miller, son of John and Mary Miller, late of this Parish. He died the 6 September, 1748, aged 33 years. Left issue two sons, John and Leonard."

On another:—

"In memory of Mary Penury, an infant daughter of Solomon and Rebecca Penury, who departed this life Septr. 14th, 1753. Also Rebecca daughter of the said Solomon and Rebecca Penury, who departed this life April 2nd, 1757, in the 6th year of her age."

On another:—

"Here lieth interred the body of Solomon Penury, of this Parish, who departed this life 10th March, 1767, aged 53 years. Left issue one son and one daughter, viz., Solomon and Mary."

Another near the Font:—

"Here lyeth the body of Rebecca Standen, who dyed the 7th Sept., 1737, aged 67 years."

In the Chancel, on a gravestone:—

"Here lyeth the body of Mary, sole daughter of William Addison and Mary, his wife, who departed this life 20th June, 1711, aged 4 years."

RYARSH *(Continued).*

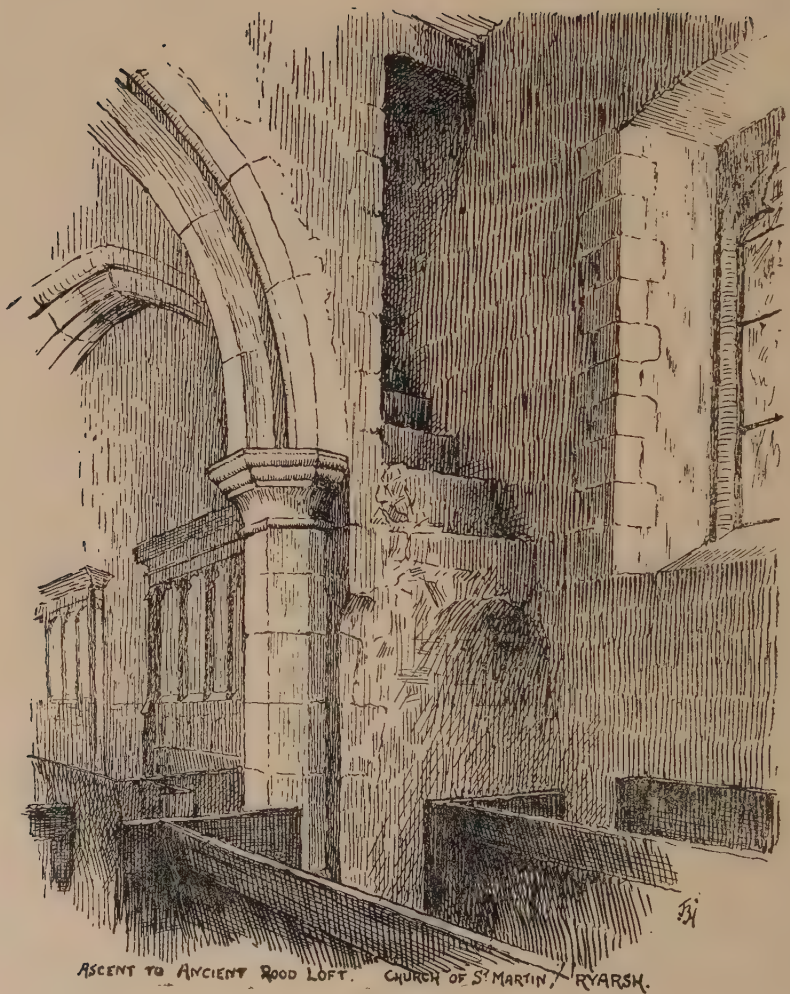
He does well who does his best,
Is he weary? Let him rest. . . .
Let me rest; but lay me low,
Where the hedgeside roses blow,
Where the little daises grow . . . .
Where the breeze-bowed poplars nod,
Where the old woods worship God;
Where His pencil paints the sod . . . .
There beneath the breezy west,
Tired and thankful let me rest,
Like a child that sleepeth best,
On its gentle mother's breast!"

Ebenezer Elliott.

THE Church of Ryarsh is dedicated to St. Martin, and possesses very many interesting features, as Captain J. B. Hewitt's charming sketch will show. Its position looks isolated, away from its people. Possibly this is more apparent than real, as it stands about midway in a parish narrow in width, but long in its other proportion.

The tower is really a fine old structure for a village church, being more than usually lofty, and possesses an admirable turret. A very interesting cross is worked into its north wall masonry. This tower was not a part of the original church, being added to it in the Early English period, when other extensive repair work was carried out in this church. It is very substantially buttressed. The south porch is of the like period of the fine old west door of the tower; above the latter is a three-light window.

The south porch has two lights deeply splayed, and a holy water stoup. The old oaken plates on its walls are well preserved. The outer door is very aged, and, in part, decayed. It is massively hinged. The inner door is modern. The entrance arch appears of similar type and age with the two south arches of the interior arcade, which are considered to be of 15th century work.



ASCENT TO ANCIENT ROOD LOFT. CHURCH OF S^T MARTIN, RYARSH.

There is part of the old rood stairway in the south respond of the chancel wall, as it springs from the eastern end. It is admirably shown in Captain Hewitt's beautiful sketch of it.

South of the altar is a small, but elegant piscina, which has been engraved in *Parker's Glossary*. There is also a finely preserved Norman window in the north chancel wall.

The reredos is somewhat unusual, being made of oak, with divine figures well carved, well designed, and spiritedly worked out. It is to the memory of

"Edward Roger Manwaring White, the honoured and much beloved Vicar of this parish from 1877 to 1906. This Reredos was erected by the parishioners and other friends."

"The souls of the righteous are in the hands of God."

All the roof timbers are of ancient work, and, where these are uncovered of plaster, appear to be in a good state of preservation.

The church consists of nave, chancel, and south aisle, and all are ceiled with plaster.

The font stands in the south west recess, near the door, and looks rather too confined in space for its office. It is covered by an elegant four shafted pinacle cover, with a balance weight for its uplift. In design the font is a near copy to that in Birling Church, and the upper portion of the font may be of a period near to the Early English.

The west window is of plain glass. On the south wall, near to the entrance, is a most creditably executed bronze plate, mounted on oak, which is erected to the memory of those men of Ryarsh who lost their lives in the Great War. The names are as follows:—

W. Banfield, H. W. Barden, W. H. Cooper, A. W. Foreman, J. J. Fremlin, F. Hodges, W. J. Hodges, J. Hood, F. C. Hood, J. R. Miles, F. Moon, H. G. Silver, W. F. Shrubsole, A. T. Stitchman, C. J. Verrall, E. J. R. Wingfield-Stratford.

"To the Glory of God and in grateful remembrance."

"Because of you we will be glad and gay,
Remembering you, we will be brave and strong;
And hail the advent of each dangerous day,
And meet the last adventure with a song." *Anon.*

At the east end of the south wall is a piscina, and it therefore may be accepted that a chapel formerly stood here with its altar. To what Saint it was dedicated the writer has not yet discovered.

The south window is of stained glass and bears the inscription:—"Lord thou has been favourable unto this land." It is inscribed:—

"To the Glory of God and in commemoration of Queen Victoria's happy reign, 1898."

For its period it is far better than some erected in more ambitious churches.

At the eastern end of the south aisle is another window of stained glass erected there "In memory of Marianne, Amecia, Edward Henry, and Adeline Manwaring White, who all died at Ryarsh, 1879-1893, erected by the parishioners." Evidently the beloved Vicar to whose memory the reredos is erected, and his family, had greatly endeared themselves during the 29 years of his stay at Ryarsh.

The east window appears to bear as its subject the Ascension:—

"It is to the loving memory of James and Mary Phillips. James, born 12th August, 1805, died 2nd Decr., 1886. Mary, born 6th May, 1807, died 9th June, 1884."

In the north wall, east end, is a stained glass window to Hon. and Reverend E. V. Bligh (Mr. Bligh is buried at Birling). Below is a brass inscribed as follows:—

"Isabel Mary Frances Bligh, of Fartherwell, wife of the Hon. and Reverend Edward Vesey Bligh, and daughter of William, fourth Earl of Abergavenny. Born 1831, died 1915."

The next brass is to—

"The memory of Sydney Phillips, Captain 12th Royal Fusiliers, beloved husband of Beatrice Phillips, and 4th son of Thomas and Elizabeth Lambert Phillips. Killed in action at Loos, Sept. 26th, 1915, aged 36."

Above is another Norman lancet window.

At the gateway entrance to the churchyard stands a venerable elm. Its girth is immense, apparently over 30ft., and age has hollowed out its centre.

A number of late 17th and early 18th century tombstones are in this churchyard, bearing the usual

crude face sculpture of that period. Also an unusual number of lozenge shaped tombstones.

There is evidence of venerable age in the exterior walls of this very interesting little church. There was a church there in Domesday time paying the usual chrism fee of nine denarii (the old English penny) to St. Andrews (Cathedral), Rochester.

The presentation was in the hands of Merton Convent from 1237 until the Reformation, when it came to the owners of Addington Park. The church was in the Diocese and Archdeaconry of Rochester, and Deanery of Malling, until 1846, when it was transferred to Canterbury, Archdeaconry of Maidstone, and Deanery of North Malling. It is now again in the Diocese of Rochester, in the Archdeaconry of Tonbridge, and the Deanery of Malling.

The tower possesses three bells, one of the 17th century and another of the 18th, and one later.

The Registers date from 1559. There is a pewter flagon, given by Henry Livett, Vicar, 1617-1632.

The presentation is in private hands. Mr. Fielding gives a list of 55 Vicars, the earliest being Peter de Sausinton, 1237; and the last, the present incumbent, the Rev. Albert William Stockley, instituted 1906.

Mention is made in the story of the Heart Shrine in Leybourne Church of the Rev. Lambert Blackwell Larking, M.A., F.S.A. He was Vicar of Ryarsh from 1830 to 1868. He also held the living of Burham from 1837 to his death, 2nd August, 1868. He was born in his father's house, Clare House, East Malling, on the 2nd February, 1797. His father was John L. Larking, who was Sheriff of Kent in 1808. His mother was Dorothy, daughter of Sir Charles Style, Bart. He was educated at Eton, and at Brasenose College, Oxford. He was the founder of the University Lodge of Freemasons, now one of the most flourishing lodges in the kingdom; ordained Curate of Peckham, 1820; Vicar of Ryarsh and Birling for the years above given.

He made extensive preparations for the *History of Kent*, assisted by Thomas Streatfield, of Charts Edge, Kent. The latter died in 1848, leaving his materials to Larking. This work only reached to the publication of the first folio volume, known as *The Hundred of Blackheath*. It contains a portrait of Mr. L. B. Larking, being published the year after his death, viz., 1869. To the copy in the British Museum was added an extension by MSS. and extracts of one volume into three, and it contains a great mass of Kentish history.

As stated in the Leybourne paper, he founded the Kent Archæological Society. His translation of the Domesday book of Kent is a monumental task. This work was also published the year after his death. He also wrote a number of historical and learned papers. He married 20th July, 1831, Frances. daughter of Sir William Jervis Twysden, Bart., of Roydon Hall, Norfolk. There was no issue of the marriage.

In the personality and mental accomplishments of this gifted Vicar, Ryarsh may feel a legitimate pride, in which Burham can also claim a share. For his careful research work respecting the wonderfully interesting Heart Shrine of Leybourne Church, the reader is referred to that paper.

Parish Registers.

Mr. Fielding gives some very interesting excerpts from the Parish Registers, which, as above noted, begin in the year 1559 (see pp. 167-72, *Memories of Malling*), from which we take the following :—

Robert Salisbury, Prebend of Rochester, was also Vicar of Ryarsh, 1570-79; Rector of Trottescliffe, 1554-1560; Rector of Addington, 1559-1583.

1589-1603, John Parker. He it was who began the Register entries, the first note of which is as follows :

"The Register book of the Parish of Ryarsh within ye Countie of Kent and Diocese of Rochester, contains all those names that have been christened, married, and buried within ye said parish: ye said Register beginning ye xxiii. daie of November, in the yeare of our Lorde God 1559, copied out of ye original by John Parker, Vicar of Ryarsh."

The above implies an earlier Register.

John Parker was buried 7th of March, 1603.

He was succeeded by George Shaw, who thus recorded his advent into Ryarsh, for posterity in the Register:

"That upon ye four and twentieth day of April, a thousand six hundred and three, and in ye first yeare of ye high and most zealous sovereign, Lord Kynge James, by the Grace of God the first of that name King of England, France and Ireland, Defender of the Faith, George Shaw, Clerke, Vicar of Riarsh, in the County of Kent, being inducted to the said Riarsh on the xxiii. daie of the said moneth, did reade the articles of religion accordinge to the lawes of this realm the sed xxiii. daie of April, being Easter daie. . . in the psence of us whose names are here underwritten."

Mr. Shaw was buried at Ryarsh on 8th October, 1617.

He was succeeded by Abiezer Herbert, 1632-1641.

From a memorandum he made on entry into his duties, we find that Mr. Herbert was what is generally known as "a man who moved with his times." Indeed, as often happens with his type, Mr. Herbert moved a little before his times.

The yearly calendar, as worked out by man, had fallen sadly into arrears when synchronised with that unalterable authority, the Sun. Hence the old year had extended into the new—and every passing year made it worse. In 1582, Pope Gregory XIIIth made an alteration. England later effected some inadequate movement. Finally—as of late with "summer time"—an Act of Parliament was passed in 1752 by which leap year, etc., was established, and a more truthful calendar was evolved. But, even now, according to Proctor, the noted astronomer, we are not strictly accurate in its accord. But as it takes 200 years to alter one hundredth part of a second, we scarce need worry about that.

Now comes in Mr. Herbert's entry:

"That in the year 1632, and forward, during ye time of Mr. Herbert's ministry here in this parish, ye yeare ends as it does in our Almanacks at ye Nativity of Christ, or last day of December, and begins at ye first day of January, commonly called ye Circumcision of Christ, or New Year's day. . . Abiezer Herbert."

The above will explain what is meant by a date noted as "old style" or "new style," or, as at Higham, where it is put as "$171\frac{1}{2}$," which would mean 1711 new style, but having run into the new year before the accepted alteration the date is put $171\frac{1}{2}$.

1802, was appointed John Liptrott. He writes:

"I became Vicar of Ryarsh in 1802, planted the church with elms and limes, the glebe with oaks, did the same at my Rectory of Offham 1819. . . . The parishioners planted a yew tree about the same year. Mark well; in three hundred years it may be a venerable yew."

The commonly accepted view of the planting of yew trees in Churchyards is that it was a duty, in ancient days, legally resting upon Churchwardens for the provision of bows for the King's archers. But it had an ecclesiastical utility as well: as an evergreen; and, as England is not a climate for the growing of palms, the branches of yews were very largely used for that purpose on Palm Sunday processions; and for church decoration. The Churchyard of Birling has the finest quantity of yews which the writer has hitherto met.

Mr. Larking writes in the Register:

"I planted a few Turkey oaks in the skirts of the field next the house and in the triangular plantation at the south end of my glebe, the limes and esculus pavia in the centre of the same field, and many ornamental shrubs near the house. The cedar of Lebanon near the entrance gate I found there, apparently about fifteen or twenty years old, completely choked up with other wood. The walnuts Mr. Liptrott sowed about fourteen or fifteen years ago."

In 1868 Mr. Welsford Snell was appointed. The year following he had, aided by public subscriptions and a grant from Church Building Society, built a School there. The Diocesan Society also gave a grant in February, 1873.

The baptismal Register begins:

"First and foremost ye XVII^mo. day of January, anno domini 1560, was christened Joane Oliffe, ye daughter of George Oliffe."

"Monday ye XIIIth day of Marche, in that aforenamed year, was christened John Sanrock, anno 1560, from Christ's incarnation."

"Katherina, daughter of some stranger, born in the gate of the Church, was baptized first of December, 1617."

1751. "Turpin, son of a gipsy."

What a terse entry for so notorious a name?

1769. "William Fartherwell, an unknown traveller's child."

A foundling, no doubt named after the spot where the child was found.

1780. "Mary Rash [Ryarsh is thus commonly spoken], a traveller's child."

Another foundling.

1559. Marriages. Again Mr. Bolton begins this Register with:

"First and foremost, on Monday, XXth, in the abovesaid year, anno 1559, Thomas Godden was married to Elizabeth Littell."

Here is a marriage under the law of the Commonwealth, where the ceremony was performed by a magistrate in place of the parson.

1645. "I, John Birch, do testify that whereas there is a contract of marriage between Thomas Martin and Elizabeth Johnson, Ellen, the mother of the said Elizabeth, and Joane, the mother of the said Thomas, have given their consent and approbation to the same contract, and therefore I know noe let unto the publication of their purpose of marriage. February the 4th, 1645."

1562. "The third day of April, 1562, was buried William Byshop, clark of the said parishe of Ryarsh, the said third day of April was Maundy Thursday."

Mr. Fielding finds this entry among the earliest of a parish clerke (the writer has met, somewhere, an earlier record).

1761. "Rebecca, wife of the above (Solomon Penury), buried in the Church; but they did not ask leave of the Vicar, which I think they ought to have done." [See Monuments.]

1781-1783. Several persons buried simply as "Hoppers." No names.

To encourage the wool trade every person had to be buried in woollen garments, and a sworn declaration to that effect made before a magistrate. This law lasted 25 years.

1678. "Sept. 7, there was buried in woollen, Margaret Marsden, of ye parish of Ryersh, spinster. Affidavit made by Elizabeth Turner, of ye same parish, before Sir William Twisden, Bart., one of His Majesty's Justices of ye Peace, in ye presence of Edward Walsingham and Will Caylor."

"The third day of Marche, 1563, was buried Thomas Filpot, a poor man, a stranger which late came out of Yorks, that died in Richard Boorman's house."

"The XXIInd day of Aprill, in the yeare of our Lorde 1573, there was buried Mother Wyborne."

"Henry, a poore man, borne at East Malling, was buried ye XXVIth day of June, anno 1602."

How imperfectly kept the various Registers were is here shown, as the "sire name is the only fact left out."

1677. "There was buried goodwife Curd."

1748. "Mr. John Miller, buried in the Church, by leave from the Vicar, Sept. 11th."

The following reads curiously:

1813. "A man, unknown, who died upon ye road by ye visitation of Providence, May 17, in years."

1849. "O. Hearn died of Asiatic cholera, a stranger come to hopping from Malling Union, Sept. 17th, age unknown. Lambert Larking, Vicar."

There is a monk's tomb bearing a cross—no name—in the Churchyard on its north side. An unusual one, with the cross still very plainly to be seen on its end (east) panel, lies in Bredgar Churchyard, near Sittingbourne. It is a low altar tomb and very ancient indeed. Tradition speaks of the latter as the grave of a Crusader.

Mr. Fielding gives a list of 55 Vicars of Ryarsh, beginning with Peter de Sausinton, in 1237, and concluding with Mr. Albert William Stockley, the present Vicar.

Renunciation of Papal Authority, 1534, by Richard White, Vicar of Riershe, instituted May 23rd, 1517, on the resignation of William Walker. Patrons: Priors and Convent of Merton. He was succeeded by Robert Converte in 1534. p. 300, *Arch. Cant.*, Vol. 22.

Neither of the above two Vicars are recorded by Mr. Fielding.

Sir Henry Denton, Curate of Trosclyff, was also witness to the following Wills:—

Giles Palmar, St. Mary's Hoo, 12 March, 1532.
Walter Andrewe, of Snodland, 12 June, 1532.
William Wolleredgye, of Trosclyff, 2 Aug., 1532.
Thomas Averell, of Ridley, 1556.

Denton was instituted Vicar of Ridley, 1 April, 1544.

Jacob Roberts, Vicar of Padelsworth. He was instituted to the Church of Padelsworth with the Chapel of Dowde, 10 June, 1533, on the resignation of John Parkins. Patron: Sir Henry Wotton, knight. He died and his will was proved 28 Sept, 1540.

George Brynley, Vicar of Byrling. He was instituted 28 April, 1507, on the resignation of William Watsone. Patrons: Abbot and Convent of Bermondsey. He was also Rector of Luddesdown. His name appears as witness to Wills, 1540 and 1545.

William Whiteacres [probably now spelt Whittaker], Rector of Offham. Collated 21 Oct., 1512, on the death of Richard Wantone.

Thomas Dixson succeeded after his death, 20 Aug., 1534.

Jacob Goldwell, of Addyngton, L.Bac., instituted on death of Robert Houghtone.

John Lark de Leyborn (Rector), instituted 5th April, 1527, on the death of Thomas Sewell. Patrons: Abbot and Convent of Bermondsey.

John Lark was attainted, and on 2 March, 1543, Hugh Woodward was put in his place.

All the above signed the following declaration, that "The Bishop of Rome hath no greater jurisdiction committed to him by God in this realm of England than any other foreign Bishop."

pp. 298-302, Vol. 22, *Arch. Cant.*

TESTAMENTA: RYARSH.

For repair of the Font in the Church of Ryarsh, iiis. iiiid. William Raynolds, 1473.

To the Rodeloft, xiid. Thomas Doon, 1500.

Latin.

For renewing Cloth Cross, viiis.

For Canope, xxd.

For a Missal for use in said Churche, xiiis. iiiid.

For a processional banner, xiiis. iiiid.

Robert Reynolde, 1501.

To reparation of Reyersh Church, vis. viiid. John Harry, of Westmallyng, 1501.

To be buried in the Chaunsell of Reyersche before Saynt Marten. To the Church of R. in the handes of the Wardens a cowe, the farme, and the profitts to be bestowid in this wise: viiid. of it by yere to fynde a lampe afore the Sacrament in the Chaunsell of R. forever, and iiiid. of it to set me and my boye, Walter, in the bederoll for ever, and the residue of it to the futherance of the Churche to mayntene the stokk.

Sir Henry Watkyn, Vicar, 12 March, 1514.

I bequieth to helpe to the bying of a nwe bell, xxvis. viiid. John Carpenter, 1515.

To the channgyng of the grete bell there, vis. viiid. John Walsingham, alias Purley, 1517.

To the yevall kepte in the parish Church of Reyersh two bushells and a half of whete. John Dawson, of West Malling, 1518.

Kent Fines.

Ryarsh.

Westminster. Octave, Holy Trinity, 1313.

Ralph le Taverner, of Mallyng, plaintiff. Martin de la Chambre, of Mallyng, and Cristina, his wife, defendants. Ralph's rights are admitted. Martin and Cristina receive 40/- for the concession. The property in question was 9 acres of land in Ryarsh.

p. 351, *Kent. Arch.*, Vol. XI.

LEYBOURNE.

"How often have I paused on every charm,
The shelter'd cot, the cultivated farm,
The never failing brook, the busy mill,
The decent church 'below' the neighbouring hill:
. . . . . .
Oh, blest retirement, friend to life's decline,
Retreat from cares, that never must be mine;
How blest is he who crowns, in shades like these,
A youth of labour with an age of ease."

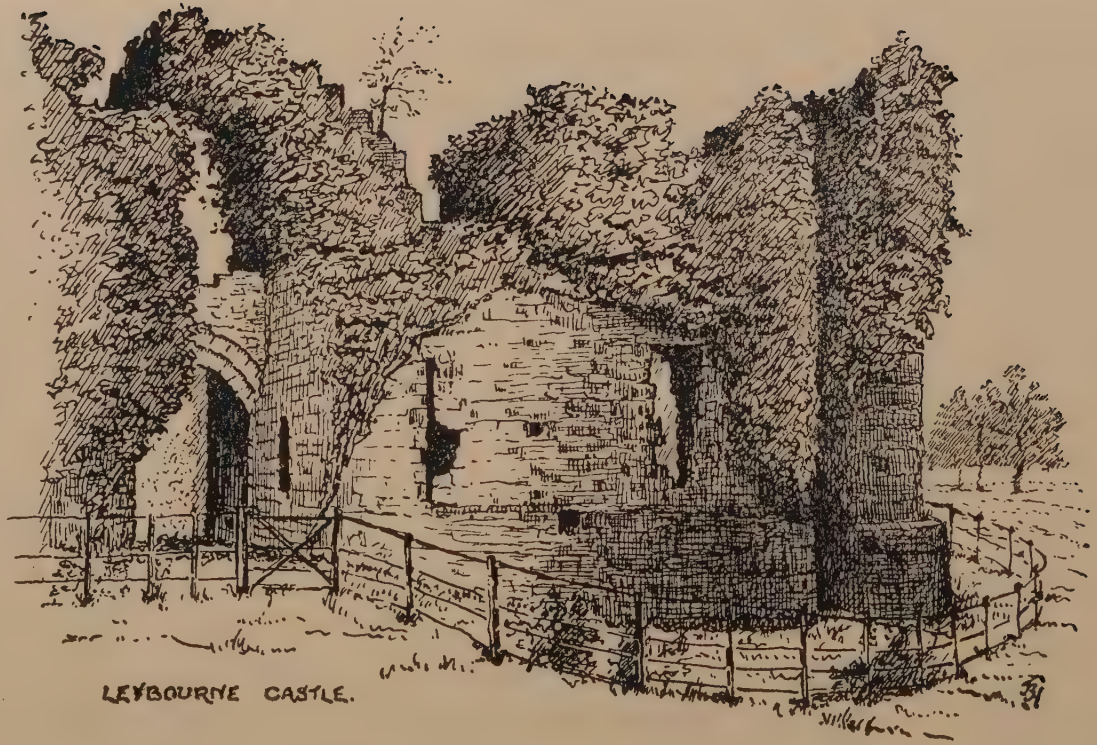
Goldsmith.

EASTWARD from Ryarsh lies Leybourne, frequently, though corruptly, written Laborne," writes Hasted in introducing this parish to his readers. It has had variations in its spelling such as "Lelebourne and Littleborne, and seems to have taken its name from the little brook or bourne which runs through this parish." So writes the same author, who argues that "'lytlan' signifies 'little or small,' quasi Lytlanbourne."

The *Registrum* gives it as Laiborne, Leiburne, Layborne, Leybourne, and Leyburne. Dr. Harris has it Leyborne and Laborne. Here we have at least variety and a wide choice.

The parish is beautifully situated both on the Malling road and also along the Wrotham-London road. It is about one mile square, lying rather low, the soil being mostly fertile land. The brook runs on the south and east sides of it, and up till recent years turned a water wheel at the picturesque old flour mill near to the London road. It has now been converted to mechanical power. The ruins of the ancient Castle of Leybourne lie in the more eastern part of the parish, and close by these ruins stands the church, the brook running by on the opposite side of the road. The mansion known as Leybourne Grange lies north-west about half a mile from the church.

Hasted quotes as a testimony to the fertility of its soil for hop cultivation that "a cottager who lived in Sir



LEYBOURNE CASTLE.

Henry Hawley's rents in it had half an acre of land belonging to his cottage, which in the year 1784 produced a crop of forty-five hundred of hops, which he sold for one hundred and forty-five pounds; an extraordinary crop, and a fortune to the poor man." Good luck to the cottager. Would that there were many more with a like opportunity before them to-day.

The parish was included in the ancient Saxon charter as one of the contributors to the upkeep of the fifth pier of the old timber bridge at Rochester.

The Conqueror bestowed Leybourne, with other lands, upon his avaricious half-brother, Odo, Bishop of Baieux; it is described in Domesday that "Adam held it," of the above prelate. It was taxed at two sulings. . . The arable land is . . . .? In demesne there are three carucates and sixteen villeins, with two borderers having seven carucates. There is a church and two servants, a mill of seven shillings, and twelves acres of meadow; wood pannage for fifty hogs. On the disgrace of Odo, or on his being found out, this property reverted to the Crown, from whom it was granted to Sir William de Arsick.

In the reign of Richard I. it had passed to the family of Leybourne, who bore for their arms "azure, six lions rampant, argent," sometimes three, two and one, at others three and three. They appear in the latter order in Newington Church, near Sittingbourne.

It was about this period that the de Leybournes built the castle.

The Sir Roger de Leybourne of that day accompanied King Richard I. to Palestine in 1191. He died seven years later leaving a son, also named Roger. This son met with a broken leg in a tourney with Ernulf de Monteney. Later on, at a meeting of the "Round Table" at Walden in Essex, his lance pierced the throat of this Ernulf de Monteney and he died. The act was believed to be one of revenge for his broken leg. De Leybourne had no socket on his lance point, and his opponent had left off the collar of his helmet, leaving his neck partially

exposed. But the King forgave the offence, being very attached to de Leybourne. Henry III. gave him lucrative offices and very important grants. Among other posts, he was made Warden of the five Ports, which he zealously defended for the King against the inhabitants who had there risen in rebellion against him. His son, William, entertained at Leybourne his father's great friend, King Edward I., on October 25th, 1286. Further mention will be made of this friendship in the church heart-shrine item and the two crowns.

In 1287 William de Leybourne was made King's Admiral; he was also appointed Constable of the Castle of Pevensey. Geoffrey, the son and heir of William de Say, was made his ward, and married his daughter, Idonea. Two Cadets of this family, Henry and Simon, attended King Edward into Scotland, and received the honour of knighthood for their services at the siege of Caerlaverock. In the twenty-seventh year of this reign they were summoned to Parliament, which office they retained until the third year of Edward II. In this year (1310) he died, leaving Juliana, his granddaughter, his heir. Before his death he gave Leybourne to his son Thomas, but he, dying before his father, Juliana, known as the Infanta of Kent, became one of the richest heiresses in the kingdom. There appears to have been an heir male left, as John de Leybourne was summoned to Parliament in the fourteenth, seventeenth, and eighteenth years of Edward III. He also appears to have been appointed Admiral of the Northern Seas in the twentieth year of Edward II. The heiress, Juliana, carried her riches, in marriage, first to John, eldest son of John de Hastings, by Isabel, his wife, sister, and finally co-heir, to Aymer de Valence, Earl of Pembroke. He died in 1325, leaving no issue by his wife, Juliana, who survived him. She married again, her second husband being Thomas le Blount, who likewise died without issue by her. The Lady Juliana married for her third husband Sir William de Clinton, a younger brother of John de Clinton, ancestor of the Lords Clinton

and Say, the Earls of Lincoln, and the Duke of Newcastle. This marriage added to his advancement. He was made Constable of Dover Castle, Warden of the Cinque Ports, was summoned to Parliament, constituted Admiral of the Seas from the mouth of the Thames westward. Advancing still further in the King's favour he was, in the eleventh year of Edward III., created Earl of Huntingdon, in consideration of his acceptable services. The next year he was made Governor of Dover Castle. He died possessed of Leybourne Manor and was buried in the church of Maxtoke, which priory he had founded. Again in this third marriage the Lady Juliana bore no issue. She died, childless, possessed of Leybourne in her own right, and by her will lies buried on the south side of St. Augustine's Church, Canterbury. No one being able to establish claim to her estate it passed to the Crown. In the last year of his reign (1377), Edward III. granted the Manor of Leybourne to his newly-founded Cistercian Abbey of St. Mary Graces, near the Tower of London. The abbot and monks of this foundation granted Leybourne at a certain yearly rent to Sir Simon de Burley, Knight of the Garter. Being convicted of high treason, in the twenty-second year of Richard II., that prince granted these lands to the above abbey for ever in pure and perpetual alms. The manor and castle, together with the advowson of the church, remained with this foundation until the Dissolution, thirtieth year of Henry VIII., when it was then surrendered to the King's hands. The next year Henry granted and sold—in exchange—these lands to Thomas Cranmer, Archbishop of Canterbury, except the advowson, etc., to hold by knight's service and a yearly rent. But Henry VIII., who loved not the tenth commandment, compelled Cranmer to pass it back again six years later, doubtless without returning to Cranmer properties the Archbishop had passed to him in exchange. Immediately Henry passed this property—with the advowson of the church—to Sir Edward North, who was Chancellor of his Court of Augmentations. The latter word had an appealing

meaning to that acquisitive monarch. In the sixth year of his son, Edward, it was passed to Gosnold, who sold it in the second year of Elizabeth to Robert Godden, who settled it upon his son, Thomas. The latter sold the property and advowson to Sir John Levison (alias Lewson), of Whorne's Place, Cuxton. His son, Sir Richard, sold it to Henry Clerke, Recorder of Rochester. He died possessed of it; his son devised it, by will, to his kinsman, Gilbert Clerke, of Derbyshire, who sold the property to William Saxby of the Grange. From Saxby it passed to Francis Whitworth. In this family it remained for several descents, being finally sold in 1776 to James Hawley, M.D., F.R.S. He was succeeded by his son, Henry, who, on the 11th April, 1795, was created a baronet, and was the owner in Hasted's time. In this family it remained for some generations. Sir Joseph Hawley, who greatly patronised the turf, bred some famous horses at Leybourne Grange. He won the Derby on four occasions—surely a wonderful record?—by his horses Musjid, Teddington, Bedesman, and Bluegown. The long stretch of wall running round the estate from the Malling road and Wrotham-London road is stated to have been erected out of these turf victories. Out of it he also largely rebuilt the church, and erected from the winnings of Bedesman the fine clock at the Grange, whose bells can be heard at a long distance. Many members of the Hawley family lie buried in the family vault at Leybourne Church. Two of its members have been Rectors there. Further mention of these matters will appear in the church article. The Manor of Leybourne paid, in Hasted's time, a fee farm to the Crown of £1 19s. 8d. per year.

Remains of the stonework of this ancient castle still exist; Sir Joseph Hawley having strengthened some parts of it. As a feudal castle it was not very large, but it was a strongly built fortress. On a part of its site, constructed chiefly upon the walls of its ancient chapel, a dwelling house had been erected, which for several generations was the home of a family named Golding.

Thomas Golding was Sheriff of Kent in 1703. Of this habitation no ostensible part now remains.

The Grange was, at the beginning of Queen Elizabeth's reign, the property and residence of Robert Quintin, alias Oliver. He descended from Ancelinus, or Anselmus de Quintin, who lived in the reign of Edward III. His descendant lived at Seale, where he had at the beginning of the reign of Henry VI. purchased lands called Hilks. His son, frequently styled Thomas son of Oliver, caused his son, John, to be known as Quintin, alias Oliver. By this name he attests his will dated anno 32, Henry VIII. His son turned the name the other way about, styling himself as Robert Oliver, alias Quintin. He was, apparently, succeeded by his grandson, who, in ordinary life, used the name of Oliver only, but in deeds signed both Oliver and Quintin. He died in the reign of Charles II., leaving as his sole heir Juliana, his daughter. The choice of this Christian name rather infers some connection with the De Leybourne family. She married Edward Covert, of Sussex. By their only daughter it passed in marriage to Henry Saxby, whose son, Captain William Saxby, resided there, possessing also the Manor and Castle of Leybourne. In 1724 the property was sold to Francis Whitworth, Esq., who rebuilt the Grange, and improved the estate. By outside appearance one would judge the present house to be of this date. He died in 1742, and his son, Sir Charles Whitworth—with consent of Charles, his son and heir—sold the property in 1776 to James Hawley, M.D., F.R.S. His son, Sir Henry Hawley, possessed it in Mr. Hasted's time, and he also resided there.

The parish is stated to contain 1,523 acres, and its population to number 270 persons.

The late Mr. Philip Wykeham Martin, of Leeds Castle, M.P. for Rochester, claimed descent from the De Leybournes.

In the time of Hasted, the parish contained thirty-nine dwellings.

LEYBOURNE *(Continued).*

"This earth, that bears the dead,
Bears not alive so stout a gentleman. . . . .
But let my favours hide thy mangled face;
And, even in thy behalf I'll thank myself
For doing these fair rites of tenderness.
Adieu, and take thy praise with thee to heaven."

Scene 4, "Henry IVth," *Shakespeare.*

"Mark what I say. To the immortal honour of the first Crusader who shall strike lance or sword on the gate of Jerusalem."

"The Talisman," *Sir W. Scott.*

The Church, Leybourne.

THIS church is dedicated to SS. Peter and Paul. There was a church here in Domesday times, and it paid the usual chrism fee of nine denarii to St. Andrew's, the See of Rochester. It was in the above See until 1846, when it was placed in the Archbishopric of Canterbury, the Archdeaconry of Maidstone, and the Deanery of North Malling. It is now again restored to the See of Rochester, in the Archdeaconry of Tonbridge, and the Deanery of Malling. The advowson was in the hands of the De Leybournes until the end of the XIVth century, when, as noted in the opening article, it passed to the Convent of St. Mary Graces, London. On the suppression it went to the Crown, but during the reign of Edward VI. it passed into private hands, where it still remains.

Though Leybourne Church has been much restored, there is distinct Norman work in it, particularly on the north side, and a suspicion of Saxon work in another part of its fabric. The font, which is octagonal in shape, appears to be part Norman, and the small recesses for the taper and chrism are quite distinct. The tower is modern, which fact arose from its partial collapse in March, 1862, when the Hawley vault was being re-opened to receive the body of Sir Henry. The tower

contains two bells, one quite modern; the other—erected about 1582—is remarkable for its curious decoration.

The Registers, which commence in 1560, were lost, unfortunately, with the old church chest. The latter, which is very interesting, has recently been restored to the church; the documents, alas, are missing.

Mr. Fielding gives a list of 41 Rectors, which begins in 1276 and ends with Charles Cusac Hawley in 1877. Very fortunately he also gives a number of entries from the Registers of Leybourne Church, which are of special value in the absence of the originals. (See pp. 181-6, *Memories of Malling and its Valley*).

Wm. Millys, Rector, 1493-1510, was the son of Wm. Mills, of Town Malling, whose brass is in that church.

The churchyard of Leybourne is rather unusual in shape, partaking of a somewhat circular form, which the writer has not met with elsewhere.

The church consists of nave, chancel, and north aisle, the latter forming its own sharp gable roof.

A holy water stoup remains near the south entrance.

The porch is ancient, and the pulpit Jacobean.

In the chancel is a piscina, with a trefoil canopy over it. The piers are all octagonal, and the Gothic arches are, in parts, of very ancient work. Inserted among its stones, near the chancel wall, are some which are very deeply stained with iron oxide. These latter appear to be of ancient date, and were probably brought from the Wealdean iron ore district when originally worked in. Some are beautifully veined.

No signs appear of the ancient rood loft, or screen.

The roof, which is lofty, shows the usual break at the chancel entrance. Its interior is timber ceiled and of the wagon roof type. East and west the outer walls show indication of an earlier roof, the old facing stones indicating its ancient lines.

There is no old glass apparent in the church, though Dr. Thorpe (1786) gives record of two windows of ancient stained glass that were rather unusual in character.

THE SHRINE OF THE HEART.

LEYBOURNE CHURCH.

These, unfortunately, no longer exist. The north-west window of these two depicted "a George and the Dragon, St. Christopher with the Saviour on his back, and the label 'Xtofore ora p. . . .'" The east window "was an angel with a label inscribed 'Ave gracia domina tecum'."

The Heart Shrine.

But Leybourne Church contains, behind the organ, what is known as a "Heart Shrine." With one exception, it is believed to be unique in all England. Combined with its age and the rare personality of its owner and other matters, we believe it to be absolutely unique.

In the north chancel wall is a carved canopied recess of two bays, with a central pillar dividing them. Captain Hewitt's very able sketch will make it fully understood.

In the little chapel-shaped stone casket, which faces the reader's left hand, is a carved hollow space—with a hollowed out portion in the stone floor upon which it rests—and within this little chamber is an engraved leaden case. In this leaden case rests an embalmed human heart, brought back to Leybourne from the Holy Land about the year 1271. And there that heart has rested for 654 years! The heart is that of Sir Roger de Leybourne, Lord of Leybourne Castle, and other greater estates, who was also one of the wealthiest, most renowned and valiant Kentish barons of his time.

On the point of identity we have the careful and capable research work of the late Rev. Lambert B. Larking, F.S.A., whose labours, to quote Mr. Fielding, have "incontestably proved it." We agree.

The present day reader may ask, "Who was Mr. L. B. Larking?" A brief reply may be given. Of the Rev. Lambert Blackwell Larking, M.A., Vicar of Ryarsh, particulars have been given in the preceding article dealing with Ryarsh Church and its parish. For the present purpose it suffices to state that Mr. Larking was the founder, in 1858, of the Kent Archæological Society, and was its first Hon. Secretary.

To its first volume he contributed over 200 pages. In its fifth volume, pp. 133-196, he ably states the Heart

Shrine case. He also translated the first Domesday Book of Kent. In mastery of the old Saxon language, of Norman-French, and of ancient MSS. generally, he probably had no peer in the whole of Kent. In the establishment of the Kent Archæological Society he was ably assisted by the writer's ever revered and admired friend, the late Charles Roach Smith, F.S.A.

For centuries apparently, at times partially, at others possibly wholly so, this structure was covered up. Fear of its utter destruction in troubled times may account for this. Human memory ceases at death.

In about 1830 it was sketched as it then stood by Mr. W. Twopenny, his drawing being etched, later on, by Mr. R. C. Hussey, F.S.A.

In 1858, the Rev. Charles Cusac Hawley, then Rector of Leybourne, undertook certain repair work to the north aisle of the church. The results led, on Mr. Larking being called in, to the interesting discovery above noted.

Up to 1858 the scroll tops and sloping roofs of these two little chapel-shaped caskets were unknown. Mortar and chalk had been laid upon them to make them into shelves or seats. Only the carvings in the respective fronts were visible. When this debris was removed it was found that the two caskets could be lifted up. The one, facing left, contained the lead case and the heart within it; the other was solid, and had never been used.

It is assumed that the latter was intended to receive the heart of Sir Roger de Leybourne's wife. But Sir Roger was married twice, his second wife being Alianore, daughter of William de Ferrers, Earl of Derby. As this lady had been married twice before—Sir Roger being her third venture in matrimony—we need scarcely wonder that the second shrine lies empty. Family complications explain it.

Among the records of the Exchequer—discovered by Mr. Larking—lies the convention, dated 27th August, 1269, between the then King of France and Prince Edward (Longshanks), son and heir of Henry III., con-

cerning their joint crusade to the Holy Land. Among four others, Sir Roger de Leybourne binds himself to Prince Edward's faithful observance of the contract. The two latter were on terms of affection somewhat akin to David and Jonathan.

As a mere youth, the father of our Sir Roger de Leybourne—in the wars of the barons—was taken prisoner at Rochester Castle on November 30th, 1215. To regain his liberty a fine of 250 marks was paid to the King, and to the Legate another heavy fine was paid before liberty and absolution were obtained in the next year.

He was succeeded by his son, whose heart rests in Leybourne Church, and who also bore the name of Roger, as did his father before him. His was indeed a turbulant spirit; a man of war; lion-hearted, brave, and fearless; and never happy unless engaged in a fight—faction, national, or otherwise. He became one of the most stirring, distinguished, and adventurous warriors of the day, his whole life being passed in tilting lists and battle-fields; never happy, apparently, unless he had a fight of some sort about once a fortnight. Like his father, he joined the barons against the King in open rebellion. But afterwards, when the French king had been called upon to arbitrate upon the quarrel between Henry III. and his barons, he loyally accepted the award, and arrayed himself on the King's side, and fought thereafter in his cause, strenuously, and in faithful allegiance. Like a true knight and true friend, he ended his life in Prince Edward's crusade in the Holy Land. And the latter—Sir Roger's Jonathan—brought or sent home his embalmed and faithful heart, the heart of his brother David, his beloved friend, back to the land of his fathers. And there placed it at rest, niched in the walls of that ancient little church, the familiar scene of his friend's childhood, where by his mother's side he had attended its services, sung his praises, and joined in prayer, from his earliest years. And just across the road the unfailing waters of the brook—making its music then as now—

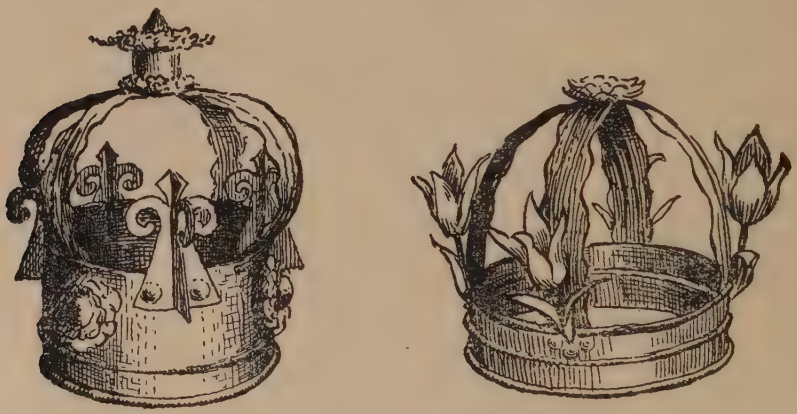
flowed by, writing its sermons, during all the centuries, upon its age-worn stones.

In that carved niche, that little shrine, with its engraved lead shell bearing the inscription:—

✠ AVE MARIA GRACIA PLENA ONS

—which lack of space, apparently, would not allow to be completed—lies the valiant heart of our redoubtable old Kentish baron.

There it reposes—dried and mummified—that vital organ of his being, which throughout all his stormy, restless, and tempestuous life, sustained that wonderful,



CROWNS AT LEYBOURNE CHURCH.

often triumphant, and ever indomitable, warlike soul. And so through the long enduring peace of 654 years, its tumults ended, its turbulent passions stilled, has it rested there in the quiet sanctity of that ancient, grey-walled church!

To the reverent and contemplative mind much thought lies in so truly wonderful a theme.

The possession of such a shrine, embodying as it does such a striking personality, such an unconquerable soul, marks out this little church of Leybourne as being almost matchless in its interest throughout the villages of England.

The Two Votive Crowns.

In the tower chamber on the sill of the west window, on the occasion of the writer's visit, lay two iron crowns, which Captain Hewitt's able sketch very finely depicts.

These two crowns have aroused wide interest, as well they may. They were exhibited at the Church Congress held at Folkestone, October 6th, 1925. By Canon C. Cusac Hawley, these crowns were believed to be votive gifts to Leybourne Church by Edward I. and his Queen, on the occasion of their Royal visit, paid to the son of King Edward's old friend and comrade in arms, at Leybourne Castle, on the 25th October, 1286.

If the relation of these two crowns be so established, what a wonderful combination it makes to the intensely interesting history of Leybourne Church? And yet, what more truly natural?

The friendship between Prince Edward and Sir Roger de Leybourne, was altogether out of the common run. Of the latter's temperament enough is above written. But Prince Edward was, indeed, very near akin to de Leybourne in his spirit of reckless bravery. His reign, 1272-1307, makes one of the most romantic and splendid in all the records of the English throne. Queen Eleanor, his mother, detested de Leybourne. Mother-like, we may assume that she feared her son's adventurous spirit would cost his life, and this peril was intensified by the companionship of such a tempestuous soul as de Leybourne. Sir Roger suffered many ill services through her dislike.

Edward I., on the death of his father, became King in 1272, but he did not ascend the throne until 1274, being abroad, engaged in war and other matters. Despite his various wars and other contests with Scotland, Wales, etc., he paid a state visit to the son of his old friend and comrade, on the date above noted, viz., 25th October, 1286.

Leybourne Church stands within a bowshot of Leybourne Castle. What more natural than his making the votive offering of these two crowns on the altar of

Leybourne Church to the memory of his old and beloved friend, where they were to abide, an historic and Royal memento of the honour paid to his old comrade? Together, these crowns and the Heart Shrine, make a marvellous possession for Leybourne Church.. Though these two crowns have been in Leybourne for a time beyond living memory, no evidence has yet come to hand of the date or nature of their discovery. Canon C. Cusac Hawley kept them at the Rectory for many years.

Possibly, as with the Heart Shrine, they may have been built in in the walls of the church and revealed by accidental discovery?

Canon Hawley has not left any known record of their finding, but his personal views were strongly expressed to the late Mr. C. H. Fielding. (See p. 26, *Memories of Malling*.)

THE OLD MONUMENTS OF LEYBOURNE.

From pp. 775-6 *Registrum Roffense.*

IN THE CHANCEL.

On an achievement on the wall are these arms, viz., gules, on a chevron argent, three roses of the field impaling argent, on a pile azure, three lions' heads erased or; the crest, a pelican on her nest feeding her young ones proper.

On a gravestone are the foregoing arms, and the following inscription:—

"Blessed are the dead which dye in the Lord."—*Rev. xiv., 13.*

The dust shall return to the earth as it was, and the spirit shall return to God who gave it.

Here lyeth interred the body of Henry Allock, doctor of divinity, Dean of the Cathedral Church of Rochester, and Rector of this Parish of Leyborne, who died the 20th of June, in the year of our Lord 1706, and of his age 67.

On a blue marble gravestone is this inscription:—

The body of Meric Head, eldest son of Sir Richard Head, baronet, doctor in divinity, Rector of Leyborne and Ulcomb, lyes here interred. He marryed Elizabeth, the daughter of the learned and truly pious doctor, Robert Dixon, Prebendary of Rochester: had issue by her Eliza and Sarah, twinns. Sarah lyes buried beside him. This learned man dyed March 6th, 1686, aged 42. Was lamented by all, especially the poor, whom he cherished and defended.

NOTE.—The above took his Christian name of Meric

from his mother, who was the daughter and co-heir of her father, Alderman Francis Merrick, of Rochester. He was apparently an able and learned man.

On an achievement on the south wall are the arms of Head, viz., argent, a chevron ermines, between three unicorns' heads couped sable, impaling gules on a bend or, between six plates, three torteauxes, a chief of ermines; the crest, an unicorn's head, ermines.

In the south window is a holy lamb argent, bearing a banner gules mantled with a cross sable.

In the north aisle were the old lost windows already mentioned.

BEQUESTS: LEYBOURNE (*Testamenta Cantiana*).

To helpe to bye a chales or else sum other necessary ornament for the sayde churche. Alice Felde, 1496.

I bequeth to a nu masse boke to be bowght for an ornament to remayn w'in the same church, iis. ivd. Robert Reson, 1498.

To ye mayntening of ye church works, iiil. vis. viiid. Jhon Brode, 1533.

The present east window was erected to the "memory of Sir Joseph Hawley, Bart., who restored this church, 1874. Born October 27th, 1813. Died April 20th, 1875."

The reredos was erected to the memory of Henry Charles Hawley by his wife. He was Rector of this parish, and died February 16th, 1877.

He was the father of the late Canon Charles Cusac Hawley.

In the north chancel wall is a marble tablet with the following inscription:—

In a vault underneath are deposited the body of James Hawley, Doctor of Physic, who died at the Grange, in this parish, on the 22nd day of December, 1777, in the 75th year of his age.

Also

Of Elizabeth, the wife of the said James, who was one of the daughters of Joseph Banks, Esqre., of Beverley Abbey, in the County of Lincoln. She died the of November, 1766, in the 47th year of her age, and was buried at Isleworth, in the County of Middlesex, and was afterwards removed to this vault.

And also to

Dorothy, the wife of Henry, the son of the said James and

Elizabeth. She was the daughter of John Ashwood, Esqre., of Madeley, in the County of Salop, and died in childbirth on the 4th day of Decr., 1783, aged 32.

To the memory of these excellent persons the said Henry hath erected this monument, by whose death he was left to deplore the loss of parents most virtuous and indulgent and of a wife most faithful, pious and affectionate.

The window above is of stained glass, and the tower floor space is used as a vestry. The glass in this window —as may be expected from its date—is rather florid in colour, and its art is not of the best. But the loving purpose for which it was erected exalts it to the highest level of respect. It was erected to the memory of Charles Cage, Rector of Leybourne, 1797-1849. Mr. Cage must have been a man of happy personality and very dear indeed to the memory of his friends. It is inscribed:—

To the memory of the Rev. Charles Cage, fifty years Rector of Leybourne.

"I go to prepare a place for you, that where I am there ye may be also."

"Firmly relying on this promise our deceased friend slept in peace. A few friends with whom he walked in happy companionship on earth, anxious to record the rare simplicity of character and the numerous endearing qualities which bound their hearts to his, have placed this window over his grave; their love has ended not with life; it survives to cheer with soothing remembrance the hours which yet remain till they also are called from their labours, to be reunited, as they humbly hope, in Jesus, to him whom they loved on earth in a new existence where there shall never be separation."

Though a trifle lengthy in its wording, the above is indeed a sincere and loving tribute not often met with. It speaks well for Mr. Cage and also for his friends.

The south-west window is to the Glory of God and the beloved memory of Sir Henry Hawley, 4th Bart. Born July 14th, 1815. Died October 5th, 1898.

This window is dedicated by his niece, Annie M. Massey.

In the north-west wall of the tower

In a vault beneath this Church are deposited the remains of Sir Henry Hawley, Bart., of The Grange, in this parish, who departed this life 29th March, 1831, aged 54 years. Sir Henry succeeded his father as second baronet, 20th January, 1826. Sir Henry married, 29th November, 1806, Catherine, eldest daughter of Sir John Gregory Shaw, Bart., of Kenward in this County, by whom he had issue three sons and eight daughters.

Also of

Catherine Elizabeth Hawley, wife of the above-named Sir Henry Hawley, who departed this life 16th March, 1862, aged 75 years.

The south window was erected to the memory of Charles Cusac Hawley, M.A., Rector 1877-1914, Hon. Canon, Rochester Cathedral.

It is dedicated by friends and neighbours.

The chancel window on the south is to the memory of Hester Augusta, daughter of Sir M. Cusac-Smith, Bart., and wife of Fred. W. Craver Ord, Major, Royal Artillery, by whom this window is erected. Died 15th October, 1863.

The window nearest the east end is to the memory of Sir Michael Cusac-Smith, Bart., given by his daughter, Mary Hawley, January, 1877.

To the memory of Henry Michael Hawley, fifth baronet, who died July 2nd, 1909, the altar cross and candlesticks were given by his wife, Frances Charlotte Hawley, and their eldest son, Henry Cusac Wingfield Hawley.

NOTE.—The subject of the west window is the Ascension.

INSCRIPTIONS.

In front of gallery, previous to its restoration.

Thomas Olyver, Esqre., by his last will dated October 5th, 1678, hath given to the use of the poor of this parish of Leybourne £6 per annum for ever, to be paid out of certain messuages and land, etc., in the possession of Charles Whitworth, Esqre, A.D. 1704.

Thomas Golding, Esqr., of Ditton, gave 10s. per annum to be distributed to the poor in bread on Christmas and Easter days for ever charged on his house in St. Leonard's Street, West Malling, now in the possession of Mr. Thomas Golding.

Thos. Sparks, Churchwarden.

In the vault underneath the Gallery are deposited the remains of Sir Henry Hawley, Bart., of the Grange in this parish. He died on the 20th day of Jan., 1826, in the 81st year of his age.

He was the only Son of James Hawley, M.D., by Elizabeth Banks, his Wife. By his first marriage with Dorothy Ashwood he had one Son and three Daughters, vizt.: Henry, the present Baronet, who married Catherine Elizabeth Shaw, the eldest Daughter of Sir John Gregory Shaw, Bart., of Kenward in this County. Dorothy Elizabeth, who married Sir Brook William Bridges, of Goodnestone in this County, Bart., who died without issue. Harriet and Charlotte married, first to the Rev. Brook John Bridges. Secondly to Thomas Gardiner Bramston, Esq., of Skreens in the County of Essex. Sir Henry married secondly in September, 1785, Anne, the Daughter of William Humffreys, Esq., of Llwyn in the County of Montgomery, by whom he had issue Frances Anne, married to Capt. Shaw, R.N., second Son of Sir John Gregory Shaw, Bart. James——— Eliza——— and

Louisa married to the Rev. Tatton Brockman, third son of J. D. Brockman, Esq., of Beachborough in this County.

Sir Henry was created a Baronet of Great Britain in May, 1795. July 17th, 1826. H.M.P.C.

Sacred to the memory of Anne, eldest Daughter of William Humffreys, Esqre., of Llwyn, Montgomeryshire, and second Wife of the first Sir Henry Hawley, Bart., of Leybourne Grange, Kent. She died November 7th, 1829.

"Blessed are the dead who die in the Lord."

This Tablet is erected by her surviving children.

I.H.S.

To the memory of Louisa, the Wife of the Reverend Tatton Brockman, M.A., of Beachborough, and Rector of Otham, in this County, youngest Daughter of Sir Henry Hawley, of Leybourne Grange, Bart. Born 1793, died 1837.

"If we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with Him."

In the Vault underneath are deposited the remains of Anne Bond, Daughter of Mr. Charles Bond, of Rochester, who departed this life, at the Grange in this parish, the 30th of October, 1829, in the Fortieth year of her age.

This is erected as a tribute of regard to her memory by her affectionate relations.

Altar Lights, Leybourne.

SS. Peter and Paul. Harry Lorkyn, 1477. Water Goden, 1508.

"Ymages of Petyr and Powll." Matthew Sexten, 1525.

Our Lady. John Parke, 1461.

Rood. Wm. Lorkyn, 1477.

Sacrament. vis. viiid. to the Churchwardens for a lampe there wt to be bought and to hang and burne before ye Sacrament all the tyme of devyn servyse and for the vpholdyng of ye same lygth and lampe on [1] cow. John Brode, 1535.

Capella at Compe. John Parker, of Compe in Leybourne, 1461.

Kent Fines.

Leybern, Hallyng, etc.

Westminster. Octave of St. John the Baptist.

The Lady Juliana.

Between Fulk Peyforer and Juliana de Leyburn, plaintiffs. Walter de Leghton, Parson of Leyburn, and Martin Archband, Vicar of the Church of Preston next Wengham, defendants.

Right of Fulk Peyforer and the Lady Juliana admitted. Walter and Martin receive £100 for the concession.

p. 339, *Kent Arch.*, Vol. XI.

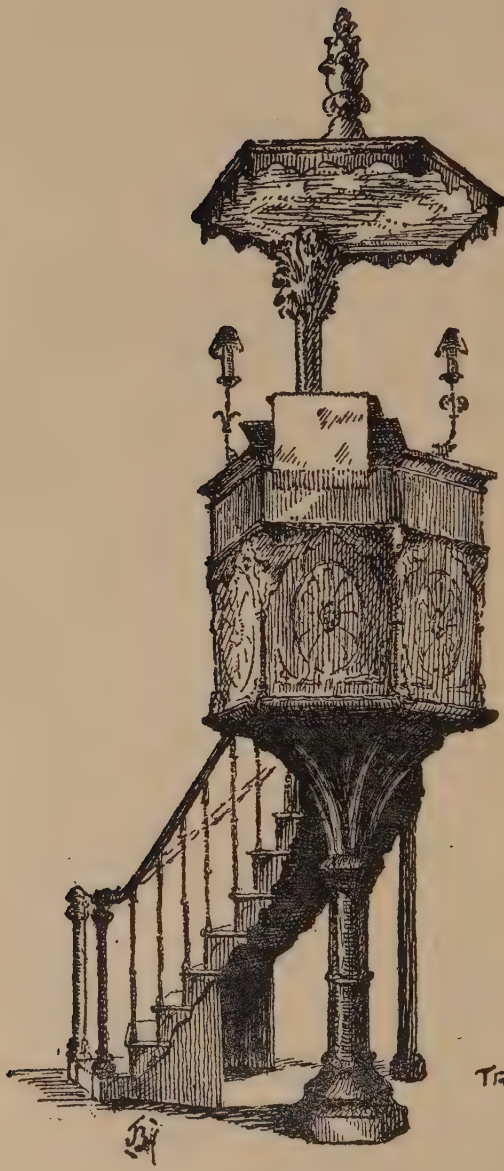
Ditto. 1313.

The Lady Juliana, formerly wife of William de Leyburn, and Geoffrey de Say and Idonia, his wife, plaintiffs. Walter de Leyghton, Parson of Leyborn, etc.

As above, £100 paid to defendants.

At Westminster. Quinzane of Easter, 1310.

Between Nicholas de Estmallyng, chaplain, and Roger, son of Hugh de Boxstede, plaintiffs, and Andrew de Lenn and Alice, his wife, defendants, concerning 2 messuages, 140 acres of land, 12 acres of meadow, 3 acres of wood, and 6 acres of osier in Leyburn, Hallyng, Snodelond, Berlyng, and Est Mallyng. Rights of Nicholas admitted, with grants to Lenn and Alice, his wife.



PULPIT
TROTTISCLIFFE CHURC

TROTTESCLIFFE.

" By searching for the hidden
Chords of human experience,
Man feels his way to the
Supreme reconciliation of man
To Man's Destiny." *Geo. Wyndham.*

A GOOD many years ago, an old friend of the writer, the late Mr. Chas. D. Levy, had an occasion of business to call him to visit the above named village. It was before the days of motors, and he hired a horse and carriage and drove there. He enquired the way at Snodland—a place he knew well—and after a rather turnabout journey, arrived, as he thought, at the desired haven. On enquiring of a rustic, he was informed that the place was unknown to this native, and was advised to try further on. He did so, only to find that he had gone wrong again. This occurred in two or three directions, and he was not a little mortified to find himself—coming by another road—arrived at the same spot to which he had first driven! He got down and enquired at a cottage, and consulted with the person who responded to his knock; only to find that this cottager was also unable to direct him. Mr. Levy then stated the name and address of the person he had come to see.

" Oh," came the reply, " you mean Trosley! "

The person he came to see lived within thirty yards from where he first stood!

Trosley is the native pronunciation. Hasted states its name as " Trottesclive, vulgarly called Trosley." After the experience related above, my old friend would fully agree with this latter definition.

Our Kentish historian concludes that its name arose from its situation. Trodescliff, that is, " the hilly tract,"

which it truly is, the village lying as it does at the foot of the chalk hills which tower above it.

The writer recently made his last visit to Trottescliffe by way of Cobham and Meopham, to the Vigo, turning down what is known as Vigo Lane.

There are parts of this descent almost as steep as the slope on the roof of a house; and care is needed, travel in what manner one may.

If Hasted's surmise is correct, the name is well deserved. As may be imagined, accidents have happened there, the registers of the old church recording various deaths which have occurred there during the past centuries.

As a parish, its area is not large. Hasted writes that it " contains not more than a thousand acres of land, and thirty-two houses and cottages." Modern reference gives its area as 1,155 acres, and its population as 294 persons. The ridge of the great chalk hills crosses through this parish, the village, as already stated, lies at the foot of the hills on a fairly elevated situation. The more hilly part is but thinly inhabited, and Hasted describes this portion as a " dreary country, the soil heavy for tillage, and an unfertile red earth, mixed with a quantity of flint stones, which makes the narrow roads most disagreeable to travel through."

Years ago, the writer remembers a passage copied from an American paper bearing reference to our roads. It was written by an American cyclist, who had gone over them, and is very flattering to us, for this U.S. cyclist describes them as being so smooth that " they looked to have been sandpapered and rolled out to level like a billiard table."

It is, indeed, very difficult for our present generation to realize—with our present macadamised roads, smoothed, and tarred, free from mud and dust—what were the roads of their grandparents. In the writer's youth stones were shot down, spread out evenly with the shovel, and left. It was for the passing traffic to roll them in. No firm in England has sent out to the world

the engines that revolutionised these conditions to equal those produced by Messrs. Aveling and Porter.

Far different, indeed, were our highways, when Mr. Hasted travelled over our county for many years, during his gigantic labour when he was compiling his historical work.

The parish of Trottescliffe was anciently contributory to the upkeep of the third arch of our ancient timber bridge. This parish is bounded on the west by Wrotham, on the north by Meopham, and on its east and southern sides by Birling.

In the year 778, Offa, King of the Mercians, gave these lands to the Church of St. Andrew (the Cathedral), Rochester; with it went also control of our old Castle, which takes us far beyond Gundulph's date of building! The latter came to the See in 1077. He divided the various estates of the See between his monks and himself. By that division Trottescliffe remained in his hands, and was, by him, appropriated for the supply of his table.

An episcopal palace was later on erected here—although by the time Bishop Glanvill succeeded to the See, in 1185, it had gone to such great decay that he was obliged to rebuild it. Despite Mr. Hasted's description of this hill-crested land as being "a dreary country," no nature lover who knows this spot will agree with such an opinion. Facing south, under the shelter of the hill, lies the fine mansion built by the late Sir Sydney Waterlow, known as "Fairview." And fair, indeed, is its view. As noted in former papers, the heads of these ancient religious houses were good judges of natural beauty; and in selecting such a spot for the erection of an episcopal dwelling place, their eyes looked out upon a most glorious expanse of lovely scenery; diversified by hills, wide plains, and valleys; and the tidal waters of the Medway, as it ebbed and flowed by in the distant valley below. Residing—during Lent, in the year 1322—at Halling, Bishop Hamo de Hethe, came from thence to Trottescliffe, where he celebrated the feast of Easter. He had some additions made to this palace, and six years after he

resided there for the whole year, during which he had a high wall erected, enclosing the whole premises. He also built a new chamber for the bishop and another for his clerks. To this was added a new kitchen, the whole expense amounted to 100 marcs. Many people wonder at the various palaces of the bishops, etc. Goods and revenue then were paid in kind, not in cash. Therefore, having exhausted the goods in one place they had to move to another for sustenance.

The bishops of Rochester resided at this palace till some time after the Reformation; about which time this, as well as the rest of their ancient manors and mansion houses were leased out by them for lives or years, to different tenants. In this state the manor and mansion house of Trottescliffe continued down to Mr. Hasted's time. For some generations it has been in the possession of the Whittaker family, who were large holders of land in our neighbourhood. Until recent years this family were the owners of Temple Manor lands, Strood—they still retain the manor lordship of Temple. There was an estate in the Trottescliffe parish which was anciently called the Manor of Trottescliffe. This was also held by the bishop. About 1179, it was held by Roger de Cressi; his descendant, Stephen de Cressi, succeeded to this manor, and also a park dually known as Cressy Park and the West Park. He was succeeded by Roger de Leyborne. About this time this manor appears to have passed to the Crown, as Henry III., in his 48th year, granted the manors of Trottescliffe to his niece, Isabel, the illegitimate daughter of his brother Richard. She afterwards married Maurice, Lord Berkeley. It was not long in these hands before it was passed to Roger de Leyborne. Between the latter and Robert de Crevequer there was a dispute respecting the Manor of Leedes. By the interposition of friends it was settled on terms, Leyborne granting his manors of Trottescliffe and Fleet, wholly to Robert, son of Hamon de Crevequer, junr., and Yseude, his wife; they to perform to him the free service of one knight's fee, and to the Bishop of Rochester all

other services due and accustomed. Roger de Leyborne, by exchange, taking over the Manor of Leeds, Leyborne granting to them one hundred shillings rent in Redleghe.

In the sixth year of Edward I., Robert de Crevequer released all his right in this Manor of Trottescliffe to John, Bishop of Rochester, with its appurtenances in Malling, Wrotham, and elsewhere, to hold to him as in right of his Church for ever. It was known later as "Westcourt," alias "Wrotham—water." In 1797 it was in the Whittaker family's possession.

TROTTESCLIFE *(Continued)*.

The Church.

"There, where a few torn shrubs the place disclose,
The village preacher's modest mansion rose.
. . . . . .
At church, with meek and unaffected grace,
His looks adorn the venerable place:
Truth from his lips prevail'd with double sway,
And fools, who come to scoff, remained to pray."
Goldsmith.

THE church of Trottescliffe is dedicated to SS. Peter and Paul. It is small in size, consisting of a long nave and no chancel. There is no roof division in its elevation or in its width, to mark out any separation or dividing line. The east end is the more ancient part of the building. It is, however, a very aged structure, and appears to have Saxon remains in part of its fabric. In the foundations, on the south side, is one of the Monolithic stones of the Kits Coty House type, which form the monuments at Coldrum and Addington near by. (See paper on Halling.)

These cromlechs date back to a dim and remote distance of the unknown past. By distinguished antiquarian students they are believed to be of sun worship origin; but age and purpose are too remote for definite opinion; and, it is too largely speculative for positive assertion.

There is, in the church itself, such an absence of memorials as to make it almost unique. Dr. Thorpe gives no reference to its monuments, which endorses the above view, and by his silence bears testimony to this singularity. Mr. Fielding (see pps. 154-63, *Memories of Malling*) gives us mention of a memorial to the Rev. John Morgan and family, who were, apparently, related to the Rev. Francis Lloyd, who was Vicar of Trottescliffe, 1747-59. John Morgan, B.D., was Rector of Medburn,

Commissory of Richmond, and Precentor of St. David's. He died at the age of 73. The memorial tablet states that he lies buried in the same vault as Francis Lloyd—and Mary Phillips (a sister of John Morgan) also lies in the same vault. Mr. Fielding holds that Mr. Lloyd had wide connections in the clerical ranks.

There is a small but ancient glass window light, representing the Father in the figure of an old man, the Son crucified, and the Holy Ghost in the figure of a dove hovering between the Father's mouth and the Cross.

The pulpit, as Captain Hewitt's very admirable sketch will show, is most delicately designed. The ascending steps notably mark this out, and are in harmony with its general design. In the porch is a notice giving the following particulars:—

> This church was beautified in October, in the year of our Lord, 1824, and the pulpit was the gift of the Dean and Chapter of Westminster Abbey, and presented to the parish by James Seager, Esq., S. Shrubsole, Church Warden, W. Smith, Overseer. Mr. Seager died at the age of 88 years, and was buried at Trottescliffe 28th October, 1872.

There was a church here at Domesday time 1080-6, as it paid the usual Chrism Rent of nine denarii to St. Andrew's, Rochester, The church, as various records show, was originally in the Diocese of Rochester, and the Deanery of Malling. In 1846 it was transferred to Canterbury, and to the Archdeaconry of Maidstone. It is now again in the See of Rochester, though it stands in the Archdeaconry of Tonbridge and the Deanery of Malling. The signs are many in the fabric that it was of earlier date than Norman, though the east end gives numerous good examples of Norman work. The tower construction really wins one's admiration with its beautifully squared flint work, a material so very enduring that the elements can do it very little injury. The cost, to-day, of such patient labour would be simply enormous. It is, indeed, very doubtful if we have, in these days the craftsman who could, in any way approach the wonderful clear cut in the patient labour shown by this very beautiful example of this difficult art.

The ~~east~~ west wall runs the tower in close rivalry in its flint work. A former Rector (E. J. Shepherd) went to great personal cost in procuring the flints of which it is composed, and for its insertion in the east wall. The tower was built in the 13th century, and was repaired in the year 1509.

Within the church is a rather notable and finely carved reading desk. It is of aged oak; also a beautifully bound Prayer Book inscribed as being the gift of Edward John Shepheard in 1856. He was Rector, 1840-56. (See also paper on Luddesdown Church.)

There is a decorated Piscina. The bell is dated 1639-40, this dating probably means its erection under the old style calendar, within the first three months of 1640. The chalice dates 1576-7, its dating arises from the same cause. A silver alms dish was given by the Rev. W. Crawford, D.D., Rector 1779-1827, in 1821, and the church possesses a modern flagon. The registers commence 1599, and Mr. Fielding—who must have spent much patient labour—gives a long and very interesting series of baptisms, marriages, and deaths from its pages. The patronage passed from the Bishop of Rochester to the Lord Chancellor. It now appears to be in private hands.

In the inventory of 1873 it is stated that there are "four old Register books, 1540-1813."

It should be noted that the south window next the tower was originally in Luddesdown Church, and was transferred to its present position, Mr. E. J. Shepheard being the incumbent of both these livings in the days when plurality was still rather prevalent.

Mention has been made of the dangerous gradient of these hills. Here is an entry from Offham:—

"Elizabeth Spearman, wife of Robert Spearman, overturned in the Chatham coach going to London, and killed on the spot in a moment; buried in Offham Church, Decr. 26th, 1800, aged 49. For burying in the church, and putting up a memorial monument, I charged, and Mr. Spearman paid me, four guineas, or £4 4s. John Liptrott, Rector of Offham."

1543-6, Rector, Bartholomew Bowsfell, was deprived on accession of Queen Mary.

Evidently, Mr. Bowsfell was in real sympathy with Sir Thomas Wyatt, when the latter led the rebellion against the Spanish marriage. However, he was restored, like Pharoah's butler, on the accession of Queen Elizabeth; and Robert Salisbury—who had secured the living of Trottescliffe as well as that of Addington, near by, had to return to his single duty once more. Bishop Nicholas Heath, of Rochester, conveyed this patronage to Henry Bowsfell, John Sibell, Esq., Thomas Ffurness, and Thomas Bowsfell. John Sibell it was who presented Parson Salisbury, but the patronage being left to Bartholomew Bowsfell, he presented himself, as we may easily imagine he would do.

The Sibell family and the Tylhman family were evidently related. (See Snodland papers.) The brass plate in Snodland church porch carries great interest.

In the Commonwealth period we have:—

"The stipend and benefice of John Man, Curate of the parishe church of Stroode, neere Rochester, in the County of Kent, is sequestered, for that he is a common drunkard and frequenter of alehouses and taverns, drawing others to the same excesse with him, and is a common swearer by bloudy oathes, and is a common quarreller and fighter, and said, *That he scorned the Parliament, and that the Parliament men were not gentlemen of Quality,* and hath expressed great malignity against the Parliament." (See *First Century of Scandalous and Malignant Priests.*)

The italicised lines—copied from the original—show where lay John Man's greatest sin, for reviling the Parliament men was evidently regarded as the crowning iniquity. (See p. 107, *History of Strood.*")

It is interesting to note in the Trottescliffe Registers that "Susan, daughter of Mr. John Man, clerk, was buried 24th August, 1635; also Jane, daughter of Mr. John Mann, clerk, was buried 1st day of February, 1638."

Mr. Fielding does not record John Man as being one of the Rectors of Trottescliffe. Whether the John Man, of Strood, and he of Trottescliffe be the same person, the writer is not yet able to state. Mr. John Head was Rector of the above, 1652-8. Five children—three sons and two daughters—are recorded as being baptised

during this period, and in 1658, the last child, Francis, died an infant. Then we have the following entry:— "Margaret, the wife of John Head, minister, being also the eldest daughter of Wm. Bysshe, of Hengetake, in Worth Parish, in Sussex, Esqre., and about 40 years of age, dyed the 25th May, and was buried in the chancell of Trottescliffe Church, near ye Communion table, the 28th day of the same month, in the same year of our Lord." This burial entry shows that the east end was regarded as being the chancel.

Edward Archbold was Rector 1662-90; the sitting Puritan minister, William Woodward, being ejected. Archbold was a pluralist, and his Curates, apparently, did not greatly love him. At any rate, they appeared to quit his service as soon as they conveniently could do so.

In 1711, the Rev. Paul Bariston left £100 to purchase lands, the rent of which was to be devoted to the teaching of poor children in reading, in learning the Church Catechism, etc. His executrix, Mary Godden, gave another £50 to the same object.

Charles Lamb—unfortunately for Trottescliffe, not the immortal Charles—was Rector of the above 1709-23.

Mr. Chas. Wm. Shepherd, 1875, was still the incumbent when Mr. Fielding published his book. Mr. Shepherd carried out a number of repairs to the church, and he also did a most careful and desirable copying out of the Registers, thus preserving for posterity many records that time had brought perilously near to being lost.

In 1678, we have the following entry:—

"The daughter of Thomas Tomlyn, Gentleman, was buried Septr. 24th, 1678, in woollen, according to a form of Statute made and provided for the same end. Mary, the wife of Henry Martin, of Addington, on her own oath, testified her, indeed, to be legally buried to the most Worshipful W. Twysden, Knight and Baronet, the 27th day of the month, in the presence of Thomas Sharbrook, and John Luxford, who witnessed the same under their own seals."

The law compelling the corpse to be buried in woollen was to encourage the woollen trade.

16th July, 1576, records the baptism of Sanctilis, son of a Spanish nobleman, Anthony Sanctilis, of Majorca.

Probably the father was a prisoner brought over from the struggles of those times going on in Flanders.

It is, in these days, really astonishing to note the many memorials of the dead which are recorded in Latin. It may be safely added that 90 persons out of every hundred during all the years they have existed have never known their message. Let the reader look at the Latin memorials in Rochester Cathedral to gather an idea of their number.

"August the first, 1647, was buried John Medley, the grey hunter."

This term "grey" hunter means the badger, which was the old name for this animal. There are some very beautiful specimens of the badger at Eastgate House Museum.

"1654. John Warner, of Meopham, being hurt by a wagon in the lane leading from the street to the hill, and dying of his wounds, was buried in Trottescliffe Churchyard the 4th of May."

One more record attesting the dangerous gradient of the road formerly noted.

Altar Lights.

SS. Peter and Paul. John Clyterowe, 1463. Richd. Channceler, 1455. Michael Oberay or Everarde, of Berlyng, 1458.

Our Lady. Johan Osbarne, 1525. Ric. Channcelor, 1455.

St. Christopher. Ric. Rowse, 1451. Edmunde Prynte, 1501.

St. Peter. Thos. Deysy, 1504.

St. Nicholas. Ric. Channcelor; Jn. Tenaker, 1466.

St. James. Wm. Wolleryge, 1552.

Sepulchre. A pound of wax to repare the Sepulcurre Lyght. Johan Osbarne, 1525.

Rood. Rich. Channceller; also Brotherhood Banner of St. George. I bequeth to the church a baner cloth with image of Seynt George, called a stremer, vis. viii. Edmund Prynte, 1501.

The name of this village is now officially spelt Trottiscliffe.

The pulpit was removed recently (1925) to the south wall. This removal revealed its carved finial to be

jointed. Between these joints were found one farthing, date 1799, and two documents, as follows:—

No. 1—

Names of the choristers who where (?) in Ch: at the installation of the Knights of the Bath on May 19th, 1803.

Joseph Harris,	William Clement,
William Harris,	Richard Griffiths,
Henry Boys,	Robert Beale,
Thomas Chipps,	William Beveridge,
practising boys	
Robert Sprat,	Wm. Higgins,

No. 2—

This pulpit and type [canopy, cupola, or dome], and great part of the choir was repaired in the years 1804-5, after being almost destroyed by fire on the 9th day of July, 1803, which happened through the carelessness of the plumbers leaving there (?) fire on which account there (?) master and the clerk of the works was discarded.

Signed—

Peter Currie, John Hunt, William Thomas,	Carpenters.
John Fenn,	Beadle of the Church.
William Harris,	Chorister.
R. Willson,	Shinr. (?)

Note.—These papers refer to the pulpit while it was at Westminster Abbey. They were not discovered until 1924, so they had been in Trottescliffe Church just 100 years before their existence was known. Also this incident shows how near to disaster the Abbey of Westminster had been brought.

In 1925 Mr. Wm. Shrubsole presented to the Church the clarionet which was used in the church before the barrel organ was placed there. This clarionet has been placed in a case in the church. The music in the churches was formerly provided by the village musicians, the orchestra of Trottescliffe being composed of clarionet, two violins, and a bass viol.

The barrel organ was presented to Meopham Church in 1855, by W. Masters-Smith, M.P. It was used until 1865, when it was given to Trottescliffe.

The present priest's desk is believed to be constructed from the old pulpit—anterior to that of 1824 from Westminster Abbey.

The Altar Rails.

Between the heads of two of the spiral columns of these rails is worked in a very small alms box, for use at the time of Churching of Women. It is still used for offerings, and is held to be quite unique.

Recently old oak panelling and columns have been placed against the east wall. These came from the church of Chart Sutton.

The Registers date from 1540, which is within two years of the order for the keeping of Parish Registers coming into force. The above registers are among, if not, the oldest in the diocese.

The beautiful carved oak alms box, also the centre of the font cover, have been reconstructed from fragments found at the Rectory. These are of the same design as the altar rails, and, presumably, of the same date.

The Trinity Window.

The head of God the Father is a restoration, probably done about the year 1800, and was, undoubtedly, the head of the Christ as the Nimbus is Cruciform.

Behind the cross in the west wall is buried a casket containing the names of the flint workers, and others connected with the parish at the time of the building of this wall. Current coins were also placed therein.

In front of the altar steps is a small double brass, almost perfect in its preservation.

How it escaped the eye of Dr. John Thorpe (1768) probably arose from its being covered up. Neither the writer, nor Captain Hewitt managed to observe it. The last two pages of this book are entirely due to the kind information supplied by the Rector, Rev. Fred. F. Key, M.A. The inscription is in Latin, translated by Mr. Key:—

"Here lies William Cotton, son of a gentleman, bachelor of Civil Law and skilled in Law, of the College of Gray's Inn, who died the 18th day of March, in the year of our Lord 1483; Also Marjory, his wife, who died in the year of our Lord 1490. On whose souls God have mercy. Amen."

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